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THE HISTORY OF THE JEWS AS A PREPARATION FOR CHRIST.

In our former topic we felt weighted with the wide range of subject; in this it is rather by its density and concentrated mass. For Christ "came to fulfil the law and the prophets," and Christianity is the fulfilment of Judaism. The whole history of the Jews therefore was in a peculiar sense a preparation for Christ, and we must begin at the beginning rightly to estimate its bearings. It will be convenient to take a survey of the whole under periods roughly divided at every 500 years.

1. Jewish history begins with Abram. His "call" is recorded in Gen. xii. 1—3. What did it mean? Nothing less than a new start in religion as well as the beginning of a new nation. From the outset Jewish history has a religious setting. It begins with the miraculous birth of Isaac the only and beloved son of his father according to the covenant promise, and closes with the miraculous birth of Jesus Christ concerning whom there came a voice from heaven which said "this is my beloved son, hear Him."

The mysterious promise made (Gen. iii. 15) of "the seed of the woman" who should bruise the serpent's head is repeated in plainer terms to Abraham, "in thy seed shall all the nations of the earth be blessed," and "in *Isaac* shall thy seed be called."

Now it is evident that Abraham could not have hoped himself to see the fulfilment of the promise; for a nation is not made in a generation. So he and his immediate descendants, called the *Patriarchs* or first fathers, "died in faith." How long a *time* should be needed before the fulfilment of the temporal promises in regard to the possession of Canaan neither he nor they could tell, nor yet in what *way* they should be accomplished. Certainly they would not have chosen the way that God chose, *viz.*, that they should be slaves to the Egyptians for 430 years; yet such was the fact, and the attempt of Pharaoh to destroy them was the occasion of their deliverance.

2. The second period begins with Moses, say, 500 years after Abraham. As yet the people were not a nation. They had no national, independent, progressive life. The only records of their existence all those centuries are the pyramids of Egypt which they built for their masters. The Jewish nation was born in the Red Sea. Moses was the founder of their polity. And, on whatever view, the Mosaic economy is a thing of note in that early period. It can only be understood in reference to its avowed end, which was distinctly religious—a carrying out of the terms of the Divine Covenant made with their fathers, Abraham, Isaac and Jacob. This was the sacred formula, containing a deeper hidden truth indeed (cf. Mat. xxii. 31, 32), but also this that was open to all, that God had not forgotten His Covenant with their fathers, but was the same God, faithful and unchanging for ever. "*The God of Abraham, Isaac and Jacob*" is re-echoed down the ages as the rallying cry of the nation, as that which remained to them stable and true while they were false and tottering to their fall. Thus in Ex. iii, vi and xx, at the call of Moses to his great work, and the call of the people out of bondage, their father's God, now revealed as the "I am that I am," the One living and true God who has life in Himself not derived from another, appeals to their history as a pledge of His truth, and the very first note of His commands is an assertion of His absolute supremacy. "Thou shalt have none other God beside me."

The chief point to be noted here is that Moses as a servant of God, a mediator for his own people, established a pure Theocracy based on the facts of their past history and enjoined by all the weight of his authority as an inspired Prophet (cf. De. vi. 4-15). He claimed and was admitted to speak God's word as a mediator to the people (cf. De. iv. 27—31), and he foretold of one who should

come like himself (De. xviii. 15—18) *a prophet*, a revealer of God's word.

But equally noteworthy is the emphasis given in the ceremonial law to the idea of sacrifice, the shedding of blood for sin as an atonement, together with all the minute details of the rites for purification, the choice of animals, &c., too long to enter upon now. The holiness of God, his hatred of sin, the need of an atonement for the sinner, the necessity of approaching God only through the means He has Himself appointed, these are the fundamental lessons that every devout Jew must have learnt as they were enforced upon him by types, ceremonies and ordinances which were a shadow of things to come of which "the body was Christ."

3. And so we pass on, from Moses and Joshua who brought them in unto their possession, over the next 500 years—a period of darkness only illuminated now and then by the lightning flash of some patriot hero's appearance, the prelude of a thunder-storm of battle repeating itself at intervals through the centuries, so many deadly struggles for very existence with the remnants of the people whom they dispossessed. The historian gives the key to all this in Judges ii and iii—forsaken of God because they forsook Him.

Samuel the last of the Judges anoints the first king Saul, who is, however, at the Divine command set aside in favour of *David* the great king, who subdued all his enemies and established the kingdom in righteousness; yet known better by his sacred Psalms of inspired prophecy than by all his victories. The Messianic Psalms of David formed a new era in the religious history of the Jews, as did David's reign in their political history. As David symbolized victory, Solomon symbolized peace and splendour, and a golden age not to be tarnished, as was Solomon's in the latter end, not to be broken up, but to be ever glorious and everlasting.

Such Psalms as ii, xlv, lxxxix and cx among others speak beforehand of the kingly glory of the Messiah, of his righteous universal sway over all nations and kings of the earth. The enlarged empire of Solomon and his intercourse and commerce by sea as well as land in itself enlarged the horizon of religious thought and aspiration. Solomon was no doubt in this respect, as in others, much in advance of his age. His wider vision is shown in his remarkable prayer at the Dedication of the Temple which deserves careful study. It is found in 1 Ki. viii, (see especially vv. 38, 41—43). But the peace and glory of Solomon gave place to civil war, and a division of the

kingdom into two, Israel and Judah. Henceforth for the next 500 years there is a chequered history. The great nations around them taking advantage of their mutual hatred play off Israel against Judah and Judah against Israel. For many centuries Palestine was the battle field of the East, and was overrun by the armies of Egypt, Syria, Assyria and Chaldæa.

But on this account it is emphatically *the prophetic era*. As the national life and the temporal hopes of the people were breaking up, the prophets arose and vindicated the honour of God whom they had forsaken. They appeal to the facts of past history, God's covenant with their fathers, their deliverance from Egypt and the law given by Moses. They showed that all their troubles were the natural result of their own apostasy and tried to win them back by warning and by promise, and thus as the clouds settled down over them and their earthly hopes grew dim, the light of prophecy grew more distinct and full, and the prophets spoke with a confidence that nothing but Divine faith could inspire, with a prescience that nothing but Divine wisdom could impart.

Isaiah, the evangelical prophet, lived in the reigns of four kings and saw visions concerning many nations besides his own, but the latter part of his prophecies is wholly concerned with the coming Messiah and the glories of His kingdom. Yet amidst all the glory there is also a darkness, and as we listen to the pæan of triumph we hear a note of woe and sorrow thrown in ; "who hath believed our report ?" (Is. liii) the echo, as it were, of that threnody of David, (Ps. xx) "my God, my God, why hast Thou forsaken me." There is an apparent contradiction here, a union of weakness and strength, a death of shame and yet a deathless life of glory, the Lord of life giving Himself to death, the wicked triumphing over the godly. But Isaiah is only bringing out the truth hidden before into light. He portrays the character of the Messiah more fully and distinctly than any other and in ix. 6 and vii. 14 puts the human and divine natures that were to be united in Him as clearly as words can put it. Other prophets as Micah, Zechariah, Haggai and Malachi fill in the outlines of the life-sketch of Him who was to come.

Jeremiah, Ezekiel, and Daniel, even in the captivity of their people and the destruction of the temple and their worship, abate not one jot of confidence, and the last predicts the actual period of the coming of Messiah, the Prince, and what shall take place before it.

The 70 years captivity at Babylon has been termed the nation's

penance for their idolatry, and certain it is that they never fell into it again.

4. Their restoration under Cyrus was essentially a restoration of their religion. But by far the greater number preferred to stay at Babylon or elsewhere. These were called by the Jews at Jerusalem, somewhat in contempt, "the Dispersion." They, however, had their part to play in preparing the way of Christ among the Gentiles for the last 500 years of their history. It was doubtless through the influence of the Jews who were dispersed abroad that devout men of other nations learnt the Jewish faith, and were admitted as proselytes to their worship. Meanwhile the school of Rabbis grew up at Jerusalem, whose intense conservatism was a guarantee that the law and the sacrifices should be preserved intact. They "sat in Moses' seat," they kept the key of knowledge, and preserved the text of the Sacred Scriptures from any alteration or corruption. There is abundant evidence however that they regarded the letter of the law more than its spirit, and indeed in the end blasphemously set up the Rabbinic comments and traditions above the sacred text itself. Thus by degrees they attained to a power over their fellows similar to that of the Roman hierarchy in the middle ages and the Brahmans in India, arrogating to themselves supreme control not only in matters of religion but in every minute detail of life. The parallel is equally striking in that they jealously guarded their prerogative as teachers so that a wide gulf was fixed between themselves and the rest, whom they regarded with contempt as "accursed" and "boors" because they were unskilled in the endless technicalities and subtleties of the "hedge" of their traditions, by which as Christ testified they made the word of God of none effect. Their attitude to foreigners and foreign culture may be gathered from this, that a curse was denounced against any Jew who kept pigs or taught his child Greek, and they appointed a fast to mark the completion of the Greek version of their Scriptures by the Hellenistic Jews of Alexandria.

Yet in God's providence they were by this very exclusiveness and rigid tenacity to their own law fulfilling no less important a part in preparing the way of Christ than their more liberal brethern of the dispersion among the Gentiles. The Jewish nation had broken up because they mingled with the heathen and learned their ways. And now, surrounded as they were by influences which threatened the existence of their religion by the prevalence

of Greek thought and literature, attacked by hostile armies and struggling heroically, as under the Maccabees, for their political existence, no wonder that in despair of other help they turned and clung with vehement devotion to the hope of their coming Messiah.

When one reads in history of Ptolemy carrying off 100,000 as prisoners of war, and of Antiochus taking the holy city and desecrating the Temple and causing the daily sacrifice to cease for a time, and butchering some 40,000 of the people, we cannot be surprised that their hopes of the Messiah as their deliverer took a very earthly shape. And their fortunes were not mended when they fell under the Roman power, and Herod the Great (great in every kind of iniquity) was allowed by the Emperor to assume the title of king of Judea. The Romans found them the most restless and turbulent of all their subjects and many false Christs arose at that time who, agreeably to the general mind, "took the sword" and perished by the sword.

The sceptre had now wholly departed from Judah. This was a sign that Shiloh was come, and the gathering of the people should be to Him. All men were in expectation, when John the Baptist suddenly starts up from his hermitage in the desert saying "Repent ye, for the kingdom of heaven is at hand." "I am the voice of one crying in the desert, prepare ye the way of the Lord." That cry was sufficient to gather a crowd at any time in the excited state of the Jewish populace, and here was one whom all held as a prophet proclaiming the speedy advent of their king. In proportion as we realize the intense overwrought enthusiasm of the Jewish nation for the promised Messiah, and their passionate desire for revenge on their foreign oppressors, shall we be able to understand their bitter disappointment in the course adopted by Jesus Christ, who "came unto his own, but his own received him not. But as many "as received him, to them gave he power to become the sons of "God, even to them that believe on his name."

We shall endeavour to show (in another paper) that by refusing to be made a king on earth he showed he was the true Messiah, the founder of an everlasting kingdom and a universal religion intended for and embracing all the nations in that love which said, "I if I be lifted up from the earth will draw all men unto me."

E. Noel Hodges.

THE DEATH-SONG OF REGNER LODBROG.

Every student of history should bear in mind the advice of Isaiah to ancient Israel. When the prophet called his people to apply to the present the lessons of the past, in order that they might "follow after righteousness," he told them to "look unto the rock whence they were hewn, and to the hole of the pit whence they were digged." His advice shows the spirit and tendency of thought which must characterise every one who is to draw real profit from studying the history of any race or nation. It is only by tracing back, as far as it is possible to trace them, the thoughts, the feelings and the beliefs prevailing in the present that these can be rightly understood; and it is only thus that they can come to exert their proper influence on the student's mind and character.

Now every reader of this Magazine has some interest, direct or indirect, in understanding, and therefore in tracing back to their source, the character and prevailing tendencies of those who people the central lands of the British Empire and mainly direct its destinies. It is not out of place to give these readers some opportunity of looking to the rock from which the modern British people "have been hewn, and the hole of the pit from which they have been digged."

In a general way it is well known that an important part was taken in determining what that people were afterwards to become by the Scandinavians, who from the eighth to the tenth century made extensive settlements in many portions of the British islands, particularly along their eastern and northern shores, and by those other Scandinavians who conquered the north of France under Rolf, or Rollo. But of what these Scandinavians originally believed, and thought, and were, not much is familiarly known even by men of liberal culture. The poem of which a translation is subjoined may do more to illustrate this than many pages of elaborate description.

When they first made their mark on the history of Britain, the Scandinavians were still heathens. They worshipped the war-gods, Odin and Thor. Their delight was in battle and bloodshed. Their character is well shown by the ideas they had formed of men's duty in life, and of the future happiness which rewards its performance. A few words may be devoted to this point. Odin, according to their mythology, was chief among the Æsir, or heavenly beings. There was indeed some vague belief in a supreme God, called Allfather,

of whom Odin was but the manifestation and the servant. But practically Odin was the working governor of all things, and to him the name Allfather is not unfrequently applied. But Odin was not regarded as either eternal or all-powerful. Opposed to him and to his array of sons and subordinate deities, were the powers of evil; of whom Loki and the wolf Fenrir were the chief. Against this kingdom of darkness, Odin, at the head of the kingdom of light, waged perpetual war. In this war he needed the help of men. Accordingly he employed the Valkyriúr, or choosers of the slain, to attend all fields of battle on the earth and to mark for him some of the bravest men, on whichever side they fought. Those thus chosen he appointed to die; and he had them transported from the battle field to Valhalla, his principal abode, where they spent their days in constant warfare. Every day they fought until all were killed. At night they were restored to life and regaled with an abundant feast. All this was in preparation for the last great conflict,—the Ragnarokr, or night of the gods, when the powers of evil were to make their final assault upon Valhalla. In that dread conflict it was believed that Odin and Thor, Loki, Fenrir and all the Æsir were to be destroyed. Creation was to perish in one tremendous ruin. As to what lay beyond this, or whether anything but the cessation of all existence lay beyond it, the northern mythologists had nothing clear to say. It was sufficient reward for all mortal goodness that men should spend another state of being in such conflict as had been their happiness on earth, and that they should be privileged to fight on the right side at last even though victory was hopeless.

It is not difficult to see some eternal truth embodied in this wild mythology, though its form be coarse and rude. Nor is it difficult to see how such beliefs served to instil energy and courage into the men who held them. This energy and courage, this one idea of goodness which they had formed, the Scandinavians displayed in their heathen days by plundering and slaughtering in every land to which their ships could bear them. They sailed along every coast from the Straits of Messina to the Gulf of Riga; and far up every river they carried death and devastation in their train. Here and there, as from King Alfred in England, they met a resistance that was imperfectly successful; but it is scarcely too much to say that had not many of them settled in the lands which they subdued, remaining as defenders where they had come as wasters, they would have destroyed throughout western Europe every

vestige of Roman and Christian civilisation. No other race that the student of history need pay much attention to, pursued a career of mere devastation and ruin for anything approaching so long a time. They were the terror of every one who aimed at doing good of any kind to men, and of every one who simply desired to subdue the earth and enjoy its fruits in peace. It might well have seemed,—and it did seem,—to all good men in western Europe for generations that the deadliest enemies of God's cause and kingdom in the world were those cruel and untameable North-men.

Yet God's alchemy works strange changes. The time came when the leading part in all the good that was going on in Europe was manifestly committed to the hands of men sprung from these rava-gers of the lands—men whose chief qualification for their task was that they retained the main features of their hereditary character. The part played by the Normans, who as kings and nobles led civilisation in nearly every European land for centuries, and who in some sense may be said to lead it still, was on the whole a good and noble one. Rampant as evils of many kinds are in Christendom, it is certain that they would be yet more ram-pant if Norman influence were eliminated. And as regards Britain at all events, it is scarcely possible for one who has even a rudi-mentary acquaintance with its early history to doubt that but for the struggle against the northern invaders, but for the infusion of their blood, but for the guidance and the discipline afforded by those of them who were christianised and refined in Normandy, the earlier inhabitants of our islands would have sunk into sloth and inefficiency. Apart from Scandinavian influence the other races could not even have aspired to that foremost place in awakening and directing mankind which as matter of fact,—whether for good or evil,—has long been taken by those who speak the English tongue. There were high qualities in every one of the races from which the strangely composite population of Britain has been drawn. There were qualities in the earlier races to which the northern ravagers could make no pretence. Without the calmness, the en-durance, the deep-thoughtedness of the Saxon, without the tender-ness of the Kymry and the passion of the Gael,—without a substra-tum of character to work on very different from his own, the Scan-dinavian had it not in him to do much for the lasting good of men. Yet it is the energy, the love of adventure, the passion for individual freedom which the Scandinavian brought with him to our shores,

that has made whatever good was developed in Britain through other agencies available for the service of mankind. It is the Scandinavian strain in the character of our race that has been the means in providence of affording in modern days to Britain such an opportunity of serving God and doing good to men as no nation ever enjoyed before.

Now the spirit which works for far other ends in our day was expressed and sustained through the ages of Scandinavian ferocity by the songs of their poets, or *scalds.* Among the oldest and most famous of these songs was the poem which I am now to lay before the reader. It is known indifferently by the names of the Lodbrogarkvitha, the song of Lodbrog, and the Krákamál;—the latter name commemorating the legend that it was composed at the instance of Kraka, its hero's second wife, (who, however, in the poem itself is called Aslauga,) with the view of stirring up her sons to take revenge for their father's death.

The story to which the poem refers may be briefly told. It belongs to the legendary period of northern history and is not to be accepted as by any means literally true.

Regner was a king in Denmark sometime in the eighth century: but it must be remembered that *king* in those days did not necessarily denote any wider power than *rajah* does in India now. Like other petty princes of his land and time, Regner wandered through the world, fighting with every one he met and slaying and plundering where he could. His first adventure,—so the legend goes,—was the deliverance of the Princess Thora, who became his wife, from a monstrous dragon in Gothland. In consequence of this achievment he got the name of Lodbrog, that is *Roughbreeks,* or the *hairy-trousered.* He had taken the precaution to clothe himself for the conflict in rough bear-skin, through which the venomed tooth of the monster could not bite. For many years thereafter, he made marauding expeditions all round the shores of the Baltic, the North Sea, and the seas to the west of Britain. Doubtless his manner of life resembled that of the more historical Swein Asleifsson, the Caithness chieftain of the twelfth century, of whom the Orkneyinga Saga* says:—"Swein used to sit at home in winter, keeping there eighty men at his own expense. In the spring he was very busy, sowing a large breadth of seed, and he usually did a great part of the

*A history of the Orkney Islands in old Norse or Icelandic, composed about 1220 A.D.

work himself. When that work was ended he fared away every spring on a viking voyage* and harried about among the Sudreyar† and Ireland and came home after midsummer. This he called spring-viking. Then he was at home till the corn-fields were reaped and the corn brought in. Then he fared away again and did not come home till one month of winter was passed. This he called his autumn-viking." Regner was at last defeated and taken prisoner by Ella, a king in Northumberland, and was treated by him with cruelty at least equal to his own. The captured pirate was thrown into a dungeon where there were a number of vipers; from whose bite, combined with the effects of cold and hunger, he ere long perished.

The famous poem in which his warlike deeds are recounted is represented as having been sung by him while awaiting the death which though unavoidable might be long delayed. For it must be remembered that the venom of British serpents is far less deadly, and far slower in its effect, than that of Indian ones.

Of course it is not necessary to suppose that the poem was actually composed in circumstances so terrible and peculiar. It is not indeed impossible for it to have been so. Many scaldic lays remain which were in sober fact composed and chanted in the brief half-hour before battle was joined. To this day men sing in Norway strains which, though they may have been polished afterwards, are known to have been first thrown together by the scald Tormed immediately before the battle of Stikklestad, in which king Olaf, who became his country's patron saint, was slain. So king Harald Hardrada, while awaiting the final charge of the English at Stamford Bridge, flung off snatches of song which may still be read in the Heimskringla.‡ But it is most probable that some poet whose name is lost made this famous lay, perhaps long after the death of Regner. Be this as it may, the Krákamál can be traced back with certainty to the ninth century. From that time it held a foremost place among northern poems, and it was the model for many of the later utterances of the scalds. It consists of twenty-nine stanzas, each of which opens with the refrain *Hjuggum vér meth Hjorvi*! One, two, or occasionally three of these stanzas, are devoted to an account of some fight which is deemed worthy of special commemo-

* Plundering expedition. † The Southern Hebrides and the Isle of Man.

‡ The chronicles of the kings of Norway by Snorro Sturlesson:—an Icelandic work of the 13th century.

ration; but it must be confessed that the distinction between one struggle and another is not very clearly marked. In all alike we have the same clang of arms and the same streams of blood and heaps of corpses, on which the wolves and ravens are called to feast. It is noteworthy, however, that the hero is made to narrate his defeats as honestly as his victories. It is noteworthy too that the rejoicing is in the combat itself, in the courage and endurance which it tests, not in the booty which it yields; that the only reward of victory which is gloried in is honour, and that honour is awarded to the gallant enemy who is vanquished in the fight as freely as to the speaker who prides himself on winning it. As no poem more boldly glorifies fighting and slaughter and destruction for their own sake, so none is more entirely free from the envy, the rancour and the selfishness which are usually inseparable from warfare. Points like these may be held to be some compensation for what would otherwise be its unbearable ferocity.

A literal translation of the poem into obscure and crabbed Latin is given by Olaus Wormius, a Danish writer of the seventeenth century, in his book on Runic literature. It is right to say that it is mainly from this translation that the following version has been made, though the original has also been referred to. I may add that though the rhythm I have employed is not meant to be an exact reproduction of that of the original, yet the plentiful use of assonance and alliteration should give some idea of the poem as it appears in its native dress. But the principles of old Norse rhythm are different from those of modern English verse and not capable of being fully represented in it. The metre employed is, however, a fair representation of the rude simplicity, combined with a certain intricacy of structure, which characterises the songs of the scalds, in common with most poetry which is the spontaneous utterance of a primitive condition of society. As regards the general sense and substance, my version is not very far from literal.

To one who thinks of the spirit which this wild poem displays–to one who marks its endless iteration of savage and almost brutal imagery and who calls to mind what the world suffered from the men whose sentiments it breathes, questions touching upon "the riddle of this painful earth" are certain to arise:—questions which I shall do no more than hint at now. Was it worth while that generations should suffer and that countless thousands should be massacred, in order that courage should be highly raised and energy developed in a certain chosen race?

Is any theory of history which replies in the affirmative, consistent with belief in a wise and good ruler of the world,—a ruler of whose thoughts all history is at bottom an expression? And if an answer in the affirmative be given, is any distinction left between good and evil? If evil so widespread and misery so terrible and protracted, be after all a means of good, is it not the wise man's part to live as comfortably as he can, in the belief that somehow or other everything will come right at last and that he need give no thought to the good of his age or the future of the world? Is it not all the same how men live or to what their aims and efforts have been given? Are not all drawn on by an inevitable necessity to some end which no influence of theirs can in any way affect? These are questions which the thoughtful mind is impelled to raise by almost every historical problem with which it deals. I shall attempt no answer to them here;—beyond this. That all things do in some sense work together for good, is sure. That the final victory will be on the side of good, has been sure since He came who is the centre of all moral and spiritual history, that is of all that has permanent historical significance. This has been sure to every one who could trace the continuity of history, since Christ by suffering and death obtained the victory which is yet to redeem the world. And yet we know—every one knows who has any high impulse within himself and listens to its voice—that evil is evil still, however it may be overruled for good and wrought into the plan of God. And we know that the victory of good depends upon the men of each land and generation being faithful, at whatever cost of disappointment or of suffering, to the work that has been given them to do. We know therefore that in some sense the final victory is uncertain still. But how truths apparently so contradictory are to be reconciled, we do not know. Here for the student of history is the need of faith,—of a faith which cannot as yet give place to sight.

But it is time to let the grand old savage speak for himself; or rather to listen to the unknown scald who put words into his mouth which express so well the sentiments of the men who plundered and slew without remorse, but who, in the very act of doing this, developed in themselves and left as a heritage to their descendants that straight-forwardness in speech and aim, that dauntless daring, that determination to do whatever they once put hand to, which have been and will always be an indispensable element in the practical working out of the deliverance of the world from evil.

I.

We have hew'd with our swords, hurrah !
To Gothland, a boy, I sailed,
Where Thora was held in the dragon's den ;
Till I made her my bride my breast never quailed,—
Till the boy was a man among men.
By the name of Lodbrog that day was I hailed,
For my legs with the hairy hide were bound,
While its way to the heart my bright steel found
Till the dragon lay dead on the trampled ground.

II.

We have hew'd with our swords, hurrah !
My years were still but few
When, east away in Eyra's bay,
Whole rivers of blood my blade forth drew
To gladden the beast of prey
And the yellow-footed bird in our track that flew.
Rang on high helmets my blade amain ;
Red with one wound was the watery plain ;
Deep waded the ravens in blood of the slain.

III.

We have hew'd with our swords, hurrah !
My lance in many a land
I lifted high and gain'd renown ;
Wide had I roam'd with a reckless band
Ere I twenty years had known.
Eight chiefs came to meet me on Diminum's strand ;
But their armies before us were fell'd in the fray,
The warm gore from their wounds flow'd in floods to the bay
And royally feasted the eagle that day.

IV.

We have hew'd with our swords, hurrah !
We bore in our barks along
Till we came where the Vistula meets the sea ;
There to Odin's hall the Helsingians strong
We hurl'd from the fight with glee.
My sword bit deep in the hostile throng ;
And it dy'd our foemen's decks with gore,
And its clamour clang'd loudly along the shore
As right through the mail to their hearts it tore.

V.

We have hew'd with our swords, hurrah !
Not a foeman fled that day
Till Harald the boldest Helsingian died.
Stark on his long-ship's* deck he lay ;—
'Twas my sword that pierc'd his side
As deeply he drank the delight of the fray;
For never did braver chieftain than he
Hold his long-ship's nose to the snoring sea
And steer for the strife with his oars flashing free.

VI.

We have hew'd with our swords, hurrah !
Then dropp'd were sword and shield
And in ship upon ship did they seize on the oar,
As away from the storm of the struggle they reel'd—
Away for a friendly shore.
King Ralph would neither flee nor yield,
And Scarpa's skerries† the tale may tell
How long his house-carls‡ fought and well
Ere beneath our blood-stain'd blades they fell.

VII.

We have hew'd with our swords, hurrah !
On Lano's lonely plain,
While the sword and the spear were ravening wide,
By my own right hand was King Ezlin slain
In the battle's boiling tide:
His golden mail had a gory stain,
And the lance that had marshall'd his men to the fray
Fell as fruit of the fight to my hand that day,
When with cloven skull at my feet he lay.

VIII.

We have hew'd with our swords, hurrah
Then Wendland's ravens came
And its wolves, to feast on the mangled dead ;
So many fell that no single name
Need ever by scald be said,
For the slaughter till morning arose was the same :
All night we chas'd and we chas'd the foe ;
All night was one here and one there laid low ;
All night did the arrow twang forth from the bow.

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* Ship of war. † Skerries are low rocky islands.
‡ The immediate followers of a king or chief.

IX.

We have hew'd with our swords, hurrah!
Our shields in blood were dy'd
When strangers withstood us at Boring's isle,
And their shafts shot out like a roaring tide.
Fain was each foeman to smile
When Vulner the valiant was slain at my side.
But never my sword from avenging ceas'd
Till it called from his cavern the bone-breaking beast
And spread for the raven a glorious feast.

X.

We have hew'd with our swords, hurrah!
The fray was fierce and long
When our galleys by Flanders' shores we stay'd;
But King Freyr fell with a mighty throng.
Then did the hard blue blade
Pierce a path through the mail that was costly and strong.
The mothers of Flanders were mourning that morn
For the limbs of those whom their knees had borne
Lay doom'd by the wild wolf's tooth to be torn.

XI.

We have hew'd with our swords, hurrah!
The booty was rich and rare
When we sheer'd across to the English shore;
For six long days was the land laid bare
Ere for battle we bouned once more.
Freely we far'd and we plunder'd there
Till Waltheof fiercely came forth to the fray;
His war-song was heard at the dawn of the day
But dead ere the sun had shone out he lay.

XII.

We have hew'd with our swords, hurrah!
But red grew Bardforth's wave,
For its men in battle their life-blood pour'd
Their women and wealth from our hands to save.
But the might of the Northman's sword
The ravens soon fill'd with the flesh of the brave,
Though wild was the roar when their bows were bent,
And shafts through the whirlwind of swords were sent,
That whirring along through the harness went.

XIII.

We have hew'd with our swords, hurrah!
High was each hero's crest
When Hedinga's hill heard the hurtle of war;
Thunder'd the lance on the brass-bonded breast,—
You might hear the clang afar
As right through the ring-mail it eagerly press'd.
Sweet was the sight for a warrior tried;—
Not more I rejoic'd when in youth's first pride
I press'd to my bosom my beautiful bride.

XIV.

We have hew'd with our swords, hurrah!
Fierce was the fury of war
That burst on the shields of my followers true
When the brilliant blaze of Northumberland's star
Was drenched in death's red dew.
Not till the morn had our foes fled afar.
But fierce on their helmets our falchions rung,
Many a chief to the earth we flung,—
No mother or widow their death song sung.

XV.

We have hew'd with our swords, hurrah!
The flag of Herthiof rose
Over mine to the south of the Orkney Isles;
Wild was the warfare, but there the foes
O'erwhelmed our war-worn files.
Bold Rogvald fell neath a hundred blows.
Their best provider the kites bewailed,
And shrieking in troops through the skies they sail'd,
For never his blow in the battle had fail'd.

XVI.

We have hew'd with our swords, hurrah!
On many a high-piled heap
Of our fiercest foes did my followers lie;
The crows glanc'd gaily along the deep
For the clamour of conflict rose high,
When Ireland's king slept his last long sleep.
In the midst of the struggle's swirling swell,
At Vedra's gulf king Marstan fell;
The wolf and the raven his fate can tell.

22

XVII.

We have hew'd with our swords, hurrah !
Many a warrior lay
On the field where to Odin he yielded his breath,
And Regner my son in the front of the fray
Met too soon a soldier's death.
None but strong-sworded Egil my son could slay.
But rough did the roar from the red field arise
And fierce for revenge were my followers' cries,
Till our flags floated free, and alone, in the skies.

XVIII.

We have hew'd with our swords, hurrah !
The lover of many a maid
With his long light locks round the wild wolf's jaw,
While the warm red stream to the swans' bath* strayed,
At Islay's Firth I saw ;
And many a widow my sword there made.
Many a buckler was beaten in twain
And the blood of the bravest was pouring like rain,
When gallant king Orn by that Firth was slain.

XIX.

We have hew'd with our swords, hurrah !
The sons of Endil's line,
True to the vow that they all had sworn,
Allow'd not the wolves for hunger to pine.
For a week from that mirthful morn
The waters shone like the purple wine
And redden'd the sides of the bounding bark ;
Well might Skiold's race that meeting mark
For cleft was their mail in the conflict dark.

XX.

We have hew'd with our swords, hurrah !
On Leinster's level shore,
Three kings in the joys of the fight I engaged ;
Few remain'd to rejoice when the strife was o'er,
For wildly the sword had rag'd
And the wolf and the raven were dabbled with gore.
Gorg'd with their booty they well might be,
For in crowds did the carcasses cumber the lea
And the best blood of Ireland be-reddened the sea.

* A favourite epithet for the sea.

XXI.

We have hew'd with our swords, hurrah!
The brand and the buckler's clang
And the shiver of costly spears sounded wide,
With many a buffet the byrnies* rang,
Red grew the encircling tide,—
Red as the dragon's devouring fang,—
When the kings of Mona in strife stood near
With the leal men of Lodbrog, the men without fear.
Many an age shall that story hear.

XXII.

We have hew'd with our swords, hurrah!
In the storm of swords the brave
Stand steadfastly ready with death to meet;
And late or soon must they greet their grave.
But to whom is this world so sweet
That he dreams by dishonour his life to save?
Woe, woe to the coward that flees from the fight;
At once on his back let the sword-stroke alight
And his flesh be the food of the eagle ere night.

XXIII.

We have hew'd with our swords, hurrah!
Here is the only fame,—
To be firm in the fight while death flies round
And, with stubborn strength that no odds can tame,
To give not a foot of ground.
Thus in old days the heroes obtained that name;
And he that would press his mates before
'Mongst the maidens to win the worthiest flower
Must still be the first in the fray's fierce roar.

XXIV.

We have hew'd with our swords, hurrah!
The fates our lives command
And the bravest must bend to their dread decree.
Little I thought, when from strand to strand
My flag was flaunting free,
I should here be held helpless in Ella's hand;
For I deem'd I should die on some corpse-covered plain
When I chased ev'ry ship out of Scotland's main
And heap'd her coasts high with her thousands of slain.

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* Helmets.

XXV.

We have hew'd with our swords, hurrah!
But soon shall my joys abound,
For at Odin's table the seats are set
Where the huge bent horns* will be handed around
To the mighty that there are met.
In the mantling mead will our griefs be drown'd.
No spiritless sorrow can steal on us there;
Death will conduct me to Balder† the fair
And I wend from the world with no word of despair.

XXVI.

We have hew'd with our swords, hurrah!
Could Aslauga's sons but hear
How cold among crawlers in death I lie low,
How soon to this dungeon a path would they clear
Through the ranks of the stubbornest foe;
For their mother has taught them to mock at fear.
But for me too late were their steady steel,
For the viper's venom my vitals feel;—
He has given the wound that no leech can heal.

XXVII.

We have hew'd with our swords, hurrah!
My life erelong must end
For the poison is pouring through every vein;
Great Odin to Ella my sons but send
Their swords in his blood to stain;
I ask no more as from earth I wend;
For I know when they hear how their father died
That their blood will boil fierce in a limitless tide:—
Be theirs the revenge that is brave men's pride.

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* It is interesting to notice to what mistakes a mistranslation may give rise. It is a well-known story that one of the pleasures of the warriors in Valhalla was to drink ale out of the skulls of their enemies. But the only foundation for this manifest absurdity is that Olaus Wormius has rendered the words

"Drecksom bjor at bragdi
Urbjug vidom hansa"

which mean "soon shall we drink out of the curving trees of the head," *i.e.* out of horns, into

"Bibemus cerevisiam brevi
Ex concavis crateribus craniorum:"

That is "we shall soon drink the juice of grain "from the hollow goblets of skulls."

† The dearest son of Odin, the story of whose death is almost the only touch of tenderness in the stern mythology of the North.

XXVIII.

We have hew'd with our swords, hurrah!
I have borne my banner high
In one and in fifty fields of fame.
When the boy saw the dragon before him lie
He hop'd that no kingly name
Would wider than his through the wide world fly.
So I fear not my fate since my fame will endure;
Joyful I go where my joys are sure,
To Valhalla, on high with the Valkyriúr.

XXIX.

For my sword will hew no more.
I hear the Æsir's call,
And it echoes in accents wild and free.
Proud shall I pace through Allfather's hall
With its chieftains welcoming me;
But highest I'll sit amongst them all.
Fresh will the fray there be every day;
And joyful I hasten away, away,
And I die with a cheer on my lips,—HURRAH!

L. L.

CHRISTIANITY AND SOCIETY, III.

XI.

Coming next to treat of property, M. Huet lays it down that, since 'things' are necessary for the maintenance of life, they must be as inviolable as life is. Hence 'things' are 'property', or 'my belongings'; indeed ordinarily the term 'property' is restricted to them. Without property, freedom is impossible and property, as one of the foundations of true society, is definable as "the right to treat as one's own, enjoy, and dispose at will of a determinate share of things, subject to respect for the rights of others." But since man is a sociable being, there must be community as well as property in things; as freedom entails property, so equality and brotherhood entail community. The only duty of government, here as elsewhere, is to guard both property and community. It was the Communism of pre-revolutionary times that saw in property a crea-

tion of the law, which it no more is than are righteousness and right themselves.

He contends that the origin of property is neither labour, nor first occupation, nor yet prescription, but the inborn right of every man, as man, to a determinate share of the wealth of the earth. The right of living involves that of property; he who is not owner, as well as man and worker, only lives by leave of his fellows, and is really a slave. Property therefore is not a privilege, but one of the essentials of freedom.

After criticising the arguments of those who assign to property the other origins just named, he indignantly denounces the Malthusian doctrine that it is possible for a man to come into a world already fully occupied, so as to have no right to live, and he opposes thereto the principle that every man brings with him into the world the right to be an occupant of it, no matter how many occupants there be already. He questions the truth of the assertion that there is not enough in the world for every man, but, if it be true, he says, it is not for those who have, to leave those who have not, to perish, unless they first see whether sacrifice on their own part will not enable both to live.

He proceeds to indicate the practical application of these principles. He supposes the settlement of a company of wrecked travellers on an island but lately deserted, and still furnished with houses and means of cultivation and production. Each of them takes his share, an equal share, as a matter of inviolable right, in all the property, including the land, and all are truly free because all are proprietors. But a fresh company of travellers is thrown on the shore; the first comers do not prate to them of Malthus' law, but in view of their said natural right, assign to each an equal share of property with each of themselves. Next, how is a share of property to be secured to each member of each succeeding generation? He divides all property into inherited and self-acquired. At the death of a member of his imagined community, all his inherited property will fall to be divided among the generation then entering upon life. But self-acquired property may be bequeathed, or given away before death, but only with effect for one generation; at the death of the legatee or donee, it also will be divided in the same way. The ages of fourteen and twenty-five are those, he says, at which the young will require a part and the balance respectively, of their shares. The law of succession therefore will be that the property, vacated each year by death, will be divided among the young people

who in that year attain those two ages, the elder getting double the share of the younger. In practice, he adds, to avoid the hardships of chance, the amount of the shares will be determined by the average of several years. He declines to go into the details necessary to work out his plan, but, admitting that it could only be introduced gradually into society as now organised, he suggests that the way should be prepared for it by a heavy "death duty," the proceeds to be applied entirely in the education of the poor, and in providing them with the means of labour. He throws out also some suggestions to prevent abuse of the new system.

He then shows that scriptural teaching as to the rights of man over things, accords with that of this true Socialism, stamping human proprietorship as transitory, and condemning as impious the occupation of land in perpetuity. *The land shall not be sold in perpetuity: for the land is mine; for ye are strangers and sojourners with me.* (Lev. xxv. 23.) It belongs not to one man, but to all, for *the earth hath he given to the children of men.* (Psa. cxv. 16.) Equal partition was carried out in practise at the conquest of Palestine, and was prescribed by Ezekiel, (xlvii. 13, 14.) for the return after the captivity. The Mosaic law also provided, by the institution of the jubile, for the preservation to all of the natural right of property. *Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family........If thy brother be waxen poor, and sell some of his possession.........that which he hath sold shall remain in the hand of him that hath bought it until the year of jubile; and in the jubile it shall go out, and he shall return unto his possession.........And if thy brother...sell himself unto thee, thou shalt not make him to serve as a bond-servant: as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubile; then shall he go out from thee,......and shall return unto his own family, and unto the possession of his fathers.* (Lev. xxv. 10. 25. 28. 39—41.) But the jubile fell into desuetude with the establishment of the kingdom, and miserable poverty and weakness was the result, (see 2 Chron. xxxv. 6. 9.) and was denounced by Isaïah,—*Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the earth,* (v. 8.) So the Psalmist heralds in the new era the extinction of poverty by the restoration of their natural right to the poor; *The Lord heareth the needy......God will save Zion, and*

build the cities of Judah, and they shall abide there, and have it in possession (lxix. 33. 35.)

XII.

Having thus dealt with wealth, he next sketches the operation of the natural rights of freedom, equality, and brotherhood, in the matter of labour. Freedom of labour is, he says, the right to labour, the right of choosing an employment, and staying in it or leaving it as may be suitable. It secures order by making each producer responsible for his own productions; it favours the association of workers, the competition it allows is that of all the producers for the suffrages of all the consumers. The one thing it demands is the abolition of wage-labour. For the wage-receiver does not choose his employment freely, and never enjoys the power of competition; he is under the hard rule of a master; he is never free from fear for his daily bread. Economists have erroneously supposed, he says, that labourers can remove at will from one employ to another, blinding themselves to the radical evil of wage labour, and forgetting that in the face of competition neither the abundance of capital nor the invention of machines will benefit the labourer, since his wages by its operation always return to a bare subsistence. He further points out that in the association of capital and labour, so much talked about, wages really disappear the seeming wage-receiver becoming a capitalist.

Equality of employment does not mean an unnatural levelling, an abolition of the natural variety of capacities. Where all are on equal terms and of equal polish, there will be no invidious distinctions, but the advocate's brother may be a carpenter, the physician's a mason, without difficulty, and without discredit. Lastly, he dwells on the great future of industrial co-operation, that is, of brotherhood in labour.

XIII.

He next deals with exchange and commerce, attacking "indiscriminate free trade" on the ground that a country which adopts it, as England has done, runs the risk of exhausting its stock of the goods it offers in exchange for what it gets better from abroad. He defends lending at interest as the fair price for the use by one of the capital saved by another, and maintains that under the rule of the natural rights it is one of the most beautiful and fertile inventions of the spirit of society, encouraging thrift, rewarding economy, developing the taste for proprietorship, increasing the common inheritance, in a word, preparing for the material redemption of mankind. Where inequality and privilege rule, capital can,

as little as anything else, be a good thing, or aught but an instrument of oppression and tyranny; there truly *The rich ruleth over the poor, and the borrower is servant to the lender.* (Prov. xxii. 7.) We have to look after man and society before looking after things, which are mere means, whether of good or evil. This the economists forget when they chant the glories of capital, without considering the society in which it works, while the zealots of social reform are equally wrong in looking at interest only in the light of actual abuses, and making it the object of their attacks instead of the inequality which alone makes it an evil.

He dissects at some length the proposal for gratuitous loans made by the Communist school of writers, and then proceeds to show that Christianity is not, as has been supposed, hostile to interest. The Christ said, *If ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much.* (Luke vi. 34.) But He was not then laying down a rule for every transaction; He was exhorting His hearers to practise the Christian law of sacrifice whenever they could, and then their reward should be great. This practise is indeed obligatory upon every Christian, but not without regard to person, power and time. As with giving, so with lending; Christians are bidden to give, not to be always giving away all their property, but to give freely, to deny and pinch themselves in order to give, so too while they are not to abstain from lending at interest altogether, they are to deny themselves in order to lend without it, as a matter of Christian love, at fit times and to fit persons. This, he contends, is also the spirit of the Mosaic law. (Exod. xxii. 25., Lev. xxv. 35—37., Deut. xv. 1—8., xxiii. 19. 20.) though it did not contemplate the exercise of mercy by the chosen people outside their own nation.

XIV.

The next point he takes up is the rule for distribution, the reward of labour; and he lays it down to be that each producer have what he produces entire, less his share of common expenses. *Thou shalt eat the labour of thy hands: happy shalt thou be, and it shall be well with thee;* (Psa. cxxviii. 2.) or as the Gospel says, *To every man according to his doing,* (Matt. xvi. 27.) *his works,* (Rom. ii. 6., 1 Pet. i. 17., Rev. xx. 12.) *his labour.* (1 Cor iii. 8.) In other words the rule is, To each according to his desert, his good will and ability. This rule he opposes and defends against that of the Communist writers. To each according to his wants, from each according to his ability. Common expenses he limits to two kinds, first, the pay of

public officials and the cost of public affairs, second, the relief of involuntary distress, without, in the latter case, trenching upon the domain of Christianity in the doing of works of mercy.

XV.

The last link in the economic circle is consumption. Here the chief point is the abolition of inequality, that is, of hereditary luxury and poverty. His social ideal does not absolutely exclude luxury and poverty, since there must always be those who will be poor by their own fault, and those who will be rich, by their own fault, shall we say, or merit? But hereditary luxury and poverty,—or 'divitism' and pauperism,—must be abolished, and a simple competence,—*neither poverty nor riches,* in the words of Agur,—become the lot of the vast majority. This ideal he defends at length, both against the doctrine of Malthus, and against those whose conceptions he pronounces to be essentially pagan, whether they be heralds of unspiritual and Epicurean Utopias, or conservative deniers of the possibility of improvement. He is by no means an indiscriminate advocate of life in common,—indeed he specially draws attention to its moral dangers, whatever its economical advantages,—but the ideal he holds up is the life of the earliest Christians. *All that believed were together, and had all things common, and........did take their food with gladness and singleness of heart, praising God, and having favour with all the people, and...... were of one heart and soul: and not one of them said that aught of the things which he possessed was his own, but they had all things common.........neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the Apostles' feet; and distribution was made unto each, according as any one had need.* (Acts ii. 44. 46. 47., v. 32. 34. 35.)

XVI.

Summing up this part of his subject, he claims that his principles and proposals would renew the face of economic society, and bring mankind far on the road towards industrial redemption. But he attaches even greater value to their moral effect. Material improvement alone cannot possibly save society. If Christian feeling, the virtues of the family life, died out, economical revolutions could, no more than political, defend mankind from decay and corruption. Woe, he cries, to the country which shall adopt the teaching of a mechanical, sensual, and pagan Socialism, and forget that modern capital and wealth are the offspring of know-

ledge, of free, intelligent labour, in fact of Christianity. At the same time moral perfection is unattainable without economical reform. Pagan morals and manners will not disappear until the disappearance of hereditary luxury.

"In the new world," he exclaims, "*wherein dwelleth righteousness*, (2 Pet. iii. 13.) the Church of the Christ sees her work. In it she hails the fulfilment of the prophecies recounted in the sublime Song of the Virgin, that wonderful summary of the Christian revolution. She sees her ministers stop resorting to I know not what mystical interpretations to dissimulate or obscure its striking promises of equality and brotherhood. She sees superstitions fall, prejudices disarmed, theocracy expire. She sees a people redeemed from ignorance, misery, and slavery, practice worship in spirit and in truth, and demonstrate socially the divinity of Christianity."

He concludes this third Book by showing that the actual laws of his own country were not sufficient, as had been pretended, to bring about the desired results.

XVII.

The last Book deals with 'political society,' that is, the union of men as citizens, for the institution and maintenance of a protective authority, able to secure them peace in righteousness. Its base is the right to punish, or sovereignty, which has three branches, legislative, the enactment of the law, judicial, its application to individuals, executive, the securing of obedience to it. Inwardly, each man is his own sovereign; but outwardly, as to the external world, where all have common authority, he is only sovereign so far as he does no one wrong, and fulfils faithfully his common obligations. If he does not, he comes under the sovereignty of those who have the will and the power to defend the cause of righteousness; and thus political sovereignty comes into being. Political sovereignty is the aggregate sovereignty vested severally in each of the individuals composing the state; and where and when true freedom prevails, universal suffrage enables or will enable each individual to exercise it, while deliberation and debate secure rational equality by giving their due weight to enlightenment and moral worth. The highest ideal of brotherhood would be attained if all were unanimous; failing that, the majority must rule, without depriving the minority of its right to advocate its own view.

After criticising the theory of theocracy, and those of Hobbes and Rousseau, and the views of the legitimists and 'doctrinaires' of his own country, he points out that a democratic or republican form of government is the proper consequence of the sovereignty of all, but not so as to ban monarchy or aristocracy for transitional forms.

He also defends the right of insurrection in a good cause against a bad government. He upholds representative government as the only adequate vehicle of the sovereignty of all, and insists that the representative assembly should unite in itself the legislative and executive powers, while leaving the judicial power in independent hands. He exalts the true Christian dignity of the Magistrate and ruler as the *minister and......servant of all*, (Mark x. 43. 44.) and insists that the only guarantee against an army, necessary for public defence, being turned into an instrument of oppression, is to secure that every citizen be in some part a soldier.

He then proceeds to show that these views of sovereignty are strictly and truly Christian, both in theory and practise. *By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth*, (Prov. viii. 15. 16.) This is the theory. As to practise, he finds a type of true democracy in the theocratic republic of the Mosaic institutions, and a justification of it in the divine disapproval of the demand for a king, and its disastrous results, though as he remarks, the monarchy was not absolute, but still theocratic.

Theocracy ended, he goes on, with the coming of the Christ, who united kingdom and priesthood, in Himself and imparted both to His disciples, carefully distinguishing between religious and political society. The disciples are proclaimed to be *an elect race, a royal priesthood, a holy nation, a people for God's own possession*, (1 Pet. ii. 9.) and *a kingdom, priests unto His God and Father*, (Rev. i. 6.) It was poor men and slaves who were thus called priests and kings, and in whom began the marvel of Christian democracy; *He hath put down princes from their thrones, and hath exalted them of low degree.* (Luk. i. 52.) Then a mere germ, it was only to be developed after the slow death agony of Paganism, the fearful shock of the invading barbarians, and the unhappy return of the middle ages to political Judaism.

But why then, he asks, is it that St. Peter bids those whom he hails as kings and priests *be subject to every ordinance of man for the Lord's sake: whether it be to the king as supreme; or unto governors, as sent by him for vengeance on evildoers and for praise to them that do well*? (1 Pet. ii. 13. 14.) Why does St. Paul say, *Let every soul be in subjection to the higher powers; for there is no power but of God; and the powers that be are ordained of God......Ye must needs be in subjection, not only because of the wrath, but also for conscience sake*? (Rom. xiii. 1. 5.) The reason is, he says, that the church, religious

society, has no concern whatever with political interests, any more than political authority is entitled to extend its control over the concerns of the mind. As a believer the Christian has, he says, no concern with force, no duty but submission, and he quotes,—erroneously as the present writer holds,—Christ's words, *Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's*, (Matt. xxii. 21) as proving that He did nothing in this direction but demarcate the bounds of the religious and political spheres. But every Christian is citizen as well as believer, and as citizen, his course may be different. The Christ's own conduct when smitten, and St. Paul's behaviour to the Philippi Magistrates, and to the High Priest Ananias, show this. In an era of emancipation therefore, the Christian is to use his natural rights, even to insurrection, with all possible spirit and devotion. Under the Empire, on the contrary, when the Apostles wrote and the martyrs bled, freedom and true sovereignty did not exist, and the citizen was swallowed up in the believer, the social aspect of the Gospel not being developed; hence the Christian of their days was to make no resistance.

Then he enlarges on the truly republican character of the Church's real institutions, praising Gallicanism as a true development of them and denouncing and foretelling the ultimate fall of the Ultramontanism which has overwhelmed both it and them.

His last topic is the relation of peoples to one another. The ideal is that there be but one people over all the earth. But we are still far from such perfection. Meanwhile he upholds the rights of nationalities, and shows that, as between individuals, so between states, freedom and equality are the surest means for bringing about the brotherhood of nations, in accordance with the Gospel spirit, which knows no narrow or exclusive patriotism, but teaches us to join to love of our own country, love also of the whole human race. He looks forward hopefully to the time when Christian peoples shall cheerfully vote their millions to relieve the distress of other peoples, and he maintains the right and duty of intervention when one people sees another unlawfully oppressed, pointing out as a flagrant example of unlawful intervention the then recent French expedition to Rome, which bolstered up for so long the decaying temporal power of the Papacy.

XVIII.

He concludes by summing up all he has said, as follows:—

"That Christianity has a temporal and social as well as a religious domin-

ion, (*règne,*) is conclusively established by the evidence of the Holy Scriptures, above all, of all the Prophets, by the lessons and example of the Saviour, by the Socialism outlined at the Church's birth, by the certain origin of modern civilisation. Its religious dominion unites man to God, its social dominion unites man to his fellows.

"The Christ instituted first its religious dominion by founding the Church. This is how he established a kingdom not of this world. In so doing he also began to build the society of the future, whose first law should be the separation of Church and State. Had he not expressly transmitted to Christian people kingship as well as priesthood, it were enough that he revived human reason by renewing the inward commerce of the soul with God. To restore natural religion was to restore in principle natural society, the natural family, natural property, natural sovereignty. That theocracy reappeared in the middle ages was only an accident, and for purposes of destruction.

"The Christ made a new humanity. The old civilisations were convicted of impotence; in the greatest peoples of antiquity they never produced more than a superficial and deceptive progress, followed right soon by inevitable decay. They would have passed uselessly away from earth, had not Gospel civilisation incorporated with itself all that was good in them, founded true progress, and given a meaning to history. States till then were founded inviolably on the principle that man did not belong to himself. Social Christianity upset this, and gave him back to himself, and through himself to his fellows. It freed conscience, and made reason rule. From its earliest hour, it assailed pauperism and divitism; it has to root out the abuse (*exploitation*) of man by man. It has hunted it from slavery to serfage, and from serfage to wage labour. By the right to an inheritance prefigured in the Mosaic institutions, it is to abolish in the end this remnant of ancient slavery, as it is by the sovereignty of the people to do away with kingship, another relic of paganism. Alike in the spiritual, the material, and the political world, it brings down to earth, absolute right, freedom, equality, brotherhood, and opens the way to righteousness by the spirit of sacrifice and devotion.

"The mind of the world's Liberator breathes in the revolutionary faith of our time; this day is a new day of resurrection. But in coming to inhabit an earthly city, He does not desert his Church, nor cease from loving it, and making it by His presence holy, by His love fertile. Even when it seemed most disfigured, by the ignorance, the superstitions, the crimes of its ministers, He has produced souls in it for righteousness, and preserved truth in it. Enfranchised nations, let not the scandals which dishonour the sanctuary at this day separate you from that which hath the word of life; do not forget that the Church bore you in her bosom, and is ever the one Mediator of help from on high, without which civilisation would disappear. If the priesthood, fascinated by the memory of a time which will not return, clings to the ruins of a theocracy which has degenerated into Pharisaism, break you the bonds which bind it to the past, draw it towards the future by the sight of all the virtues of democracy. Then shall the priests of the Gospel cease fighting against freedom in the State, and join the Christian people in restoring it in its cradle, the Church, giving religion thereby a power and ascendancy unknown to it in its best ages.

"The holy oracles are being revealed to attentive faith; the signs foretold by the prophets multiply around us. In vain are new Jews and Gentiles conspiring against the social advent of the Messiah. Earth shall behold the triumph of freedom and love. The apostles and martyrs of old sacrificed themselves for this revolution, though revealed to them only by faith, which makes the unseen to be seen, in the far distance of the ages; shall we then, the last heirs of the promises and the first witnesses of their accomplishment, shall we, at the supreme moment be deserters from the great fight against wickedness, which has raged ever since evil first entered the world. Complete the victory, oh Christ, the Liberator! Come with the Spirit of Love, to open the era of blessing in which all things shall be renewed! Come, the Desired of all nations, come to reign over us in society and in the Church, on earth as in heaven, until the consummation of the ages."

C. E. G. CRAWFORD.

WINTER TRAVEL IN CANADA.

In a country where snow covers the ground for five months of the year the problem how best to overcome this universal obstacle to locomotion is no unimportant one. Its importance and the difficulty of its solution increase in proportion to the thickness of the snowy mantle in which nature folds herself. In January or March, after a protracted snowstorm of days, the whole surface of the country is transformed. At the touch of Nature's magic fingers farmhouses become gigantic heaps of snow with mysterious spirals of thin smoke curling from their summits; the trees bow so low beneath their crystal burden that both natural color and shape are lost to sight; the hedges and zig-zag fences either show as mere white ridges or are entirely buried. Hill and dale, lake and river, road and field, all succumb to the insidious snow and assume one dazzling sameness.

"We looked upon a world unknown,
On nothing we could call our own;
Around the glittering wonder bent
The blue walls of the firmament.
No cloud above, no earth below,—
A universe of sky and snow!
The old familiar sights of ours
Took marvellous shapes; strange domes and towers
Rose up where sty or corn-crib stood,
Or garden wall, or belt of wood;
A smooth white mound the brushpile showed,
A fenceless drift what once was road;
The bridle post an old man sat
With loose flung coat and high cocked hat."

Even if a high, cold wind do not follow, whirling the loose snow in suffocating eddies and piling it in fantastic drifts of wondrous hardness and height, communication is either stopped for a time or carried on only from the direst necessity and with the greatest difficulty. Formerly, at such times, those who lived far from neighbours were, during many of the winter months, isolated from all society other than that of their own little family circle. When a doctor was needed or the supply of matches and molasses ran short, the sturdy father with his stoutest son would strap on his buoyant snowshoes and make his way over the pathless snow to the nearest settlement and the world. They who were so fortunate as to live near a lake or river found, in the ice, a hard, smooth road cleared ready for use by the last high wind. In those old times when population was thin and forests thick, the clearing of roads—where roads existed at all—was an impossibility. Now, however, a very useful and well-enforced statute makes it obligatory (in some provinces) on every male of twenty years "to turn out and break roads" when they are blocked with snow. After such a storm as Whittier describes you may see

> . . . . "The teamsters drawing near
> To break the drifted highways out.
> Down the long hillside treading slow
> . . . . . the half-buried oxen go,
> Shaking the snow from heads uptost,
> Their straining nostrils white with frost..
> * * * * * *
> From every barn a team afoot—
> At every house a new recruit."

There is no merrier sight than that of a group of sturdy and highspirited young men, unrestrained by anything save the snow, working—or rather playing—their way through a twenty-foot drift.

What was formerly a necessity has now become a pastime. Except in the case of out-of-the-way settlers and Indians, who are still *perforce* compelled to cling to the good old way, snowshoeing as a means of communication has become a thing of the past. But it has by no means fallen into disuse. It is still used as a means of locomotion. Snowshoe clubs exist everywhere. From Halifax to Maintoba, with the first heavy snowfall, there spring into life from their summer graves—on snowshoes—these vigorous plants of winter. Indeed, so common has snowshoeing become, it would almost seem that the old times have come again, and the hardy people taken to it from sheer choice.

The very nature of the main factor in the hard problem renders its solution one of pleasing possibilities. What a debt of gratitude does the Canadian, and especially the young Canadian, owe the man who invented the swift-gliding "cutter" sleigh! The common sleigh, the staid pung, the stiff sled, and the flexile bob-sled are all steady-going, time-honored conveyances. For solid work and hard wear they still hold their own; but for lightness, swiftness, cosyness, sociableness, and exhilarating effect upon the blood, the "cutter" holds it own and more. No doubt, were statistics obtainable, it could be shown that nine-tenths of Canadian winter matches are made in "cutters"!

After an even fall of snow the roads are soon tramped down by feet and runners, as hard and smooth as glass. Over this unresisting surface the iron-shod sleighs and sleds glide, even when loaded, with a minimum of friction. On steep hills the difficulty is, not how to travel fast, but how to travel slow enough. The weight of the loaded sled—and sleds can be loaded to an astonishing degree—carries it down the glassy slope with lightning rapidity.

It will thus be seen that the snow really affords in itself a solution of the difficulty it presents. All the heavier work of the country—cutting and storing fuel (of which, owing to the severity of the climate, great quantities are required), hauling logs to the lumbering streams, and the getting out of ship-timber—is done in winter, because done easiest then. Bare ground in January is more fatal to business and communication than mountains of snow.

Skating is sometimes resorted to as a mode of winter travel. Dwellers on the sides of rivers and lakes find a natural road, as blue and hard as steel, laid out for them. While this icy highway is as yet uncrusted by snow, or not rendered dangerous by sudden and prolonged thaws, the skater finds upon it every facility for the enjoyment of his exhilarating flight, and speeds for milés to the Sunday service in the white church, or, by moonlight, to the merry dance at some neighbouring farmhouse.

The most rapid, dangerous, and withal the most fascinating mode of winter travel is that furnished by the triangular ice-boat. Under favourable circumstances these boats attain such a marvellous rate of speed as to out-strip the fleetest locomotive, and, leaving the very wind behind, to fly safely over thin ice and gigantic cracks which under ordinary conditions would prove certain destruction. These iceships can be manœuvred with much greater facility and quickness than ordinary boats; and between river or

lake settlements furnish a rapid and pleasant means of winter communication.

To the north of Nova Scotia lies the Island of Prince Edward, famous for its horses and oats. Between the Island and the mainland stretches Northumberland Strait. Crossing this strip of water in summer is pleasant enough; but in winter the Strait is either entirely closed with ice or rendered extremely dangerous by the ice floes brought down from the Gulf by the strong tides and swift currents. Midwinter in this Strait has a very arctic look; and for months the island population of over 100,000 souls is almost shut out from the world by the surging, crunching sea of white ice-hummocks. The Strait at one point is but 9 miles wide; and there what little inter-communication is possible is effected. The passage of the Strait is accomplished by means of ice-boats; which, being intended for the roughest work, are simply strong whaleboats fitted with a pair of stout wooden runners. In such a boat, manned by a a crew of hardy fishermen, mails and passengers are transported across the Strait. Where the ice is continuous the boat is pulled over it upon the runners. When a strip of open water is met with too wide to leap and too extensive to go around, the boat is launched, runners and all, and rowed to the other edge. The work is terribly hard, and the remuneration of the crew depends in a double sense upon their success in reaching the shore. They are constantly exposed to the death-laden north-wind, and may at any time be overtaken by a blinding snowstorm. The passengers are frequently compelled to work their way in order to save their lives from cold or the pursuing storm.

So great are the difficulties, inconveniences, and dangers attending the crossing of this Strait that some years ago the Dominion Government invited plans for a winter steamer of such construction and power as would enable her to force her way through the ice. The scheme was deemed not impracticable. In due time the plan of an eminent engineer and navigator was approved, and a powerful armoured steamer built. She was appropriately called the "Northern Light." But, except to swallow up immense sums of money, she has not proved a success. A similarly built vessel of greater displacement might more successfully battle with the ice-fields that block the passage.

No sooner does winter begin in earnest than the River and Gulf of St. Lawrence become packed with ice. Inland navigation is killed at a blow; and the mighty fleet of steamers and sailing ships

from the "old countries" seek the fine natural harbours of the southern coast of Nova Scotia and New Brunswick, which remain open throughout the severest winter. Halifax, the chief winter port, and into which steamers from the Mersey sail every week in the year, is some 700 miles by rail from Quebec. Over this great stretch of railway must be transported the mails, passengers, and general imports which in summer find their way directly to Quebec by water. When the varied nature of the country; the immense forest regions and unsettled tracts through which this line runs; its heavy gradients, and deep rock cuttings; the tremendous snow-storms and spring thaws which threaten trains with detention and embankments and bridges with destruction; and when, above all, the necessity for a high rate of speed on this "intercolonial" highway, are taken into account, some adequate conception may be obtained of the added difficulties of winter transport on such a line. Yet, though snow blockades do occur, they are rare. The whole railway is kept clear of snow at great expense. It is said that during a recent severe winter no less a sum than $100,000 was spent for this purpose alone! All cuttings are protected by fences or snow-sheds of great strength. During storms snow ploughs are constantly in motion; while in thaws a small army of men is employed in removing ice from the track.

The temperature of railway carriages in winter is a matter of no small importance both to passengers and railway companies. In Canada the carriages are well heated—by which I do not mean overheated—and the famous English warming-pan is unknown. Loyal as Canadians are they have not yet adopted this method of keeping themselves warm on a railway journey. Nor is the regulation picture drawn by foreign tourists in America of the railway-carriage stove—alternately of a white heat and a cold black—at one time giving off fierce caloric and at another suffocating clouds of coal gas to an accompaniment of startling explosions—and at all times affording a convenient spittoon for the use of the half-civilized occupants of the carriage—at all applicable to Canada.

J. Robert Hutchinson.

SHIVA'S PARADISE.

(A LEAF OR TWO FROM MY AMARA-NATH JOURNAL.)

Our* wanderings so far have brought us to a most, weird, desolate spot—closed in by dark mountains on all sides—called Panjtarni (Sanskrit *Pan̍can-taranî*). The vast, black, rocky, mass of Amaranâth blocks up the only outlet of the valley, leaving a narrow chasm, through which the foaming waters of the Sindh escape. From each of the side valleys the stream gushes out from underneath a picturesque glacier. Behind are perpendicular black strata streaked with snow, sandstone, and shingle. This is the last encamping place of the pilgrims to Amara-nâth† (the Hindû Mecca), which we hope to visit to-morrow.

* * * *

6 A.M. It was bitterly cold. Wrapped in shawls and clouds and mauds we were breakfasting at that early hour in order that we might be able to skirt the steep side of Amara-nâth before the sun got well up. Full of curiosity and excitement we soon finished our meal and were passing over a flowery mead, then down a slight incline, and over several swiftly flowing streams, to the luxuriant little plain, whence the arduous ascent began. Gradually, gradually, the way wound upwards to the height of 13,000 feet. Anon the path became narrower, and very dangerous owing to the uncertain nature of the soil. In many places one or the other of us only just raised the foot in time—the treacherous earth having given way beneath the pressure. Here and there were nasty perpendicular drops, over which a false step would have tumbled us, a crumbled mass into the roaring depths below. My head swims with the recollection of these.

However, we all arrived safely at the top. But our dangers were not all over by any means. It appeared that we had only got about half-way. In the distance—perhaps, two miles ahead, we saw the celebrated cave; and it could only be reached by traversing a little path that projected for five hundred yards over an almost perpendicular precipice some thousands of feet deep; and the ground (what there was of it) had, also, been very much cut up by the snow.

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* Our party consisted of four, a Zanâna Mission Lady, Æsculapius, and myself and wife.

† *Amara* signifies immortal, and "*Nâth* is a Sanskrit word applied to the principal Hindû Divinities, as lords and masters, chiefly to Kishnu and occasionally to Shiva, and also to the place where they are worshipped and supposed more particularly to reside. There are innumerable *Nâths* in India."

Now I must candidly confess, that then I almost lost all courage and gave up the pilgrimage, as a feat not to be accomplished by me. My Hindû brother I could perfectly understand going on, heedless of all danger and difficulty. If he perished on the way (and many do perish every year*) then blessed was he; for an eternal glory awaited him, the gods would unite in his praise. But I was only moved by curiosity.

Æsculapius led the way; my wife buoyed-up on either side by a sturdy *kahâr* sailed along; our *zanâna* lady followed close after her; and I, attended by another *kahár,* (a *pahâṛî*) scrambled on behind. It was a breathless indescribable time of it. In the course of half-an-hour we all reached *terrâ-firmâ,* or rather a snow-bed, safe and sound. Here we rested and talked over our experiences. There had been only one dreadful thing to tell of, and that happened to myself. I once slipped badly and should have been dashed down for some considerable distance, had not the quick eye and strong hand of the trusty mountaineer seen me and brought me to my balance again.

We found ourselves in a long gradually ascending valley, over which snow-patched mountains, rising on either side to thousands of feet, cast a deep solemn shade. Along the path ran a shallow clay-coloured stream, the Amarâ-vatî. Here and there was a snow-bridge. At length we arrived close to the cave. From a distance it appeared to have a square-shaped opening; but on getting near this resolved itself gradually into a slightly irregular semicircle, having a diameter of 50 yards at the mouth, 30 at the centre, and from 8 to 10 at the extremity. On entering we found several blocks of ice in the clefts of the rock at this extremity. Two of these ice-blocks are worthy of notice. One in the shape of a *lingâm,* which was stained in two or three places with *lindor*—this was supposed to be a manifestation of Shiva; the other, looking like a disturbed feather bed, on which the very holy Hindû pilgrims throw themselves in token of their entire consecration to the deity. These ice-blocks are probably frozen springs and never altogether melt. Evidently water penetrates the roof of the rock from behind. I am told that the *lingâm* appears at first in the form of a frozen bubble, which increases proportionately with the new moon and *vice versâ.* Behind this *lingâm* were three bottles. Probably these had con-

* Two died on the way from Srínagar this year, a man from fatigue and want of nourishment, and a woman who threw herself over the precipice opposite the sacred Cave and was smashed to pieces. In former years many thus devoted themselves to Shiva.

tained some holy *Gangâ-jala* brought all the way from Calcutta or Allahabad or some other city on the Ganges. As we turned round to leave the cave we noticed an excavation at the height of 8 feet in one of the sides, where tradition says Shiva sits and watches the proceedings during the time of pilgrimage.

Such is a description of the cave. *Per sè* it is really nothing at all; but its situation is everything. A cave within red serrated sandstone cliffs, whose golden pinnacles pierce the clear blue sky, and facing a noble glacier and similar cliffs on the other side. The effect was very striking. A grander position for a cave, a place more calculated to inspire a religious dread and awe, there could scarcely be. As we stood outside and looked at the cave in connection with its concomitant scenery I could not help feeling a mysterious dreariness creep over me; and I wondered what my experience would be, were I a Hindû and verily believed that the great deity Shiva himself resided there.

* * * *

"But how came the Deity to take up his abode in such a bleak wild, and uninhabitable region as Amara-nâth?" I enquired from my *pandit*. Taking out an old Sanskrit roll from his pocket, he opened it at a certain place, which he hastily read, and then gathering together his thoughts, he looked at me and said in Hindûstânî, '*Sâhib* it is written in the sacred books that the gods dwelt here from the beginning. Their customs were holy and gracious. They simply worshipped the great God. Then one very wicked Deity was born. Unhappy day! He came and troubled these other holy Deities, and hindered them in their worship. He would frequently push them, while they were bowing their heads in prayer. In these and other ways he disturbed them, till they lost all patience and proceeded to the abode of Shiva, to seek his favour and help. "O god Shiva," they cried, "deliver us out of the hand of this cruel Deity. We fear lest he should destroy us utterly. Help us, we beseech thee," Their cry was heard. Shiva showed unto them a kind and pleasant face, and promised to appoint them a place, where he would cause to spring up the water of eternal life, the which if they drank they would be perfectly secure from all assaults of the evil one. Amara-nâth is the place; and the *lingâm*, the cone-shaped piece of ice, is the water of immortality.'

Here was the explanation of Shiva's residence in this place, and how it was discovered unto the gods; but "How came it to be revealed unto mortal men?" I further asked. The answer to this

was also forthcoming. Turning with practised hand to another part of his Sanskrit roll, he glanced through two or three pages, and then replied. 'Once upon a time a *baniyâ* lived a little below the village of Pohol-gâm. His name was Sudawâni. One day, while he was squatting in front of his shop, it happened that five little boys drew near and asked for some sugar. Being a good-natured man he gave them a little; but they came again, and so often, that eventually he remonstrated. "Have you no shame, boys," he said, "that you know not when you have gone far enough? Would you be always imposing on my kindness? Away with you. I shall not give you any more sugar." Whereupon one of the boys who seemed to be the spokesman of the party answered, "Do not be angry, O *baniyâ*. We have not been eating the sugar, which your kindness gave to us. Now and again a certain man meets us on the road. To him we give it." "Who is this man?" asked the *baniyâ*. "Come with us," the boy replied, "and you shall see." The *baniyâ* complied. He went and heard the voice of a man speaking unto them, but saw him not. However, the boys saw him, and in order that the *baniyâ* might be assured of the truth of their words, they asked him to give them his hand that they might place it upon the tail of the bull, on which the man was sitting. He did so, and no sooner did his hand touch the tail, than the man and the beast, both began to ascend up into the air, taking the *baniyâ* with them. They went up and up, till they all reached the place where the moon first appears. Then the man on the bull, who turned out to be none other than Shiva himself, spoke to the *baniyâ* saying that all his sins were forgiven. "You have ministered unto the gods," he added, "and they are pleased with you. Now depart. I cannot take you with me. You would be burnt. On a certain day be present at Shesha-nâg. There I will meet with you again." The *baniyâ* was at once transported through the air to this beautiful lake, where he patiently awaited Shiva's coming. Shiva came and had a long talk with him, and revealed unto him many things, among which was the place of his abode, Amara-nâth. "Go back to your village," said he at the close of the interview, "and tell the people where I dwell, and bid them now and then to come and see me. There will I discover myself to them in the shape of the *lingâm*. Bid them come; for this is their salvation, their immortality, their *sayujya*, oneness with the supreme." Then the *baniyâ* was again transported through the air to his shop again. Arriving there he gathered his few Hindû brethren together

and told them all he had seen and heard; and they were glad. Through these men the good news was published throughout the valley, and thence far and wide over Hindûstân. Of course, when the people heard of the extraordinary appearance of Shiva and of his command, they at once made arrangements for a pilgrimage. Thousands attended, and so it has continued up to the present date.'

Every year about the end of the Hindû month Shrâvan (or Sâvan) or the beginning of Bhâdra (or Bhâdon), *i.e.*, July—August an immense number of Hindûs congregate at Amara-nâth. Thousands go from Kashmîr proper and the adjacent countries, from the furthest corner of Hindûstân also, and even from Ceylon.* Men, women and children of every type and caste, Brâhmans, Kshatriyas, Vaishyas, Shûdras, and all the intermediate castes, gather together and start so as to reach the sacred cave by the date appointed. The "too religious" Hindûs will, perhaps, walk the whole way "Far be it from us," they would cry, "to enter one of these railway stations! There the holy Brâhman may be jostled with the Shûdra; the train crushes beneath its iron wheels the pride of caste, and gives no time for prayers and ablutions. Better far to travel barefoot on the road, and gain merit by endurance. The dust defileth not like the touch of one who may have eaten of the sacred cow."

Pilgrims from Hindûstân and other parts generally arrange the up-journey so as to be able to spare a few days for rest in Srînagar, the capital of Kashmîr. H. H. the Mahârâjah has had a special *dharam-sâlâ* erected for their convenience in this city.

On a given date they all start together with the Kashmir pilgrims. They proceed for about two miles, till they reach a bare little spot, called Shurahujar—marked by a *lingâm*, and where it is necessary to bathe; thence they go to Shivapûr and bathe again; then at Pândrenthan, where there is a beautiful little ruin of a Hindû temple; then at Pâmpûr; and so on—Sidashketra, Bârus, Javabrar and other special places in the line of pilgrimage. Two, however, we must especially mention. Ganesha-Bal is one of the chief of these other places. There the river seems to be divided against itself—the one part to be engaged in deadly conflict with the other. In the midst of the river (Lĕdur) we saw an immense piece of rock,

* I met an ill-looking yogî the other day, who was lying on a *Chârpâî*, and seemed most discontented. Poor fellow he had reason to be so; for he had travelled all the way from Bombay to Srînagar in order to visit Amara-nâth, and while resting there before the start his hut had tumbled in on him when asleep, and dislocated his right knee.

which was worn by the raging waters into what the imaginative mind of some of our Hindû brethren made out to be the head of an elephant, by the which Ganesha (the elder son of Shiva and Pârvatî) is always represented. To us, however, there did not appear the slightest resemblance to that beast. It was true that a trunk and a pair of eyes had been depicted on the stone by the artist's hands; but this was artificial. How could the handsome and intelligent *Pandit* in attendance on this stone be content with such a service. He acknowledged to us that he had not derived very much profit in this world, or for the next, from the stone. "Then why do you continue here?" I asked. "Do you really believe, brother, that the Godhead is like unto gold, or silver, or stone—and, moreover, a stone which so imperfectly describes the Deity as to have needed the addition of art and man's device? Would Ganesha condescend to enter such an imperfect representation of himself?"

The other place of mention is Shesha-nâg. This is a small lake about one-third of a mile in diameter, and set in scenery as weird, strange, grand and solemn, as one could well imagine. A lead-colour lake, mountains on all sides, rugged, steep and bare; a dead quiet, which was broken now and again by the marmot perched on a stone outside his hole, or by the inveterate cry of the eagle soaring to his eyry. A melancholy spot well suited to the dark and dismal stories which the Brâhmans told concerning it. At this place those who have been bereft of relations or any special friends are supposed to seek the advice of a Brâhman, and to offer special prayers on behalf of their beloved dead. At each and all of these halting places the Brâhmans read and explain certain passages from the holy books concerning the origin, the reason, and the manner of the pilgrimage. Unless these ablutions, prostrations, and prayers are strictly fulfilled, in vain the tearful partings, the wrenching oneself from home and wife and children; in vain the hardness endured on the road; for the god will not deign to reveal himself to such as have omitted to do the least of these things.

The evening before the great ceremony, for a great distance on both sides of the Amará-vatî a vast number of groups of men, women and children are to be seen in a state of the most intense excitement. Some are huddling together around a scanty fire of twigs; others squatting in a circle are chanting praises of the deity to the sound of lute and harp; some are dancing; others are engaged in angry conversation; all are more or less shivering, for the wind blows cold down the snow-covered heights of Kailâs; stand-

ing on one leg in the midst of a circle of ardent admirers is a miserable-looking *faqîr*, who says he has kept that position for the last eight years, and that he hopped the whole way from Hindûstân; sitting within another circle with his hand upraised is another *faqîr*, who has vowed thus to punish himself for twelve years,—seven of those years have elapsed; of others many have travelled a great part of the way on hands and feet; others have cut their bodies with sharp knives, that the blood gushed forth; others have kept their hands clenched till the finger-nails have pierced through the palm and now appear at the back. How strangely solemn and sad the whole scene!*

Who is this Shiva, for whose goodwill so many real honest souls have subjected themselves to the greatest privations, pains, difficulties and fatigues? What can we learn about the great deity, for great he must be, who can thus year after year command so large an assembly in this wild, dreary, and inhospitable, storm-stricken spot? These were the questions that impressed themselves on our mind at such a time. The answer was, Shiva the lord of the universe, the lord of the hills, the supporter of the Ganges, (*Gangâ-dhara*); Shiva, the destroyer of Death, the gracious one, is the third person of the Hindû later triad, Brahmâ, Vishṇu, and Rudra or Shiva. Each of these deities is altogether distinct and separate both in principle and character the one from the other. They represent different lines of thought; sometimes mutually conflicting and sometimes mutually harmonising, yet each and every one necessary, and all rooted and grounded in the pantheistic soil of every Hindû system.

Brahmâ is the creator, the lord and father of all beings; Vishṇu is the preserver, the supporter; while Shiva, commonly called the destroyer as if this were his only or his special work, has a score of characters. Three of these are quite distinct. He is the destroyer, and as such is thought to inhabit the storm. The ominous clouds which gather around the mountains; the thunder resounding along the cliffs; the lightning flash striking terror and death; the mighty

* Some readers may, perhaps, feel inclined to pencil "Exag." in the margin against what is here written. They may say "The days of self-torture when Hindû saints sought to merit heaven by making earth a hell are gone by. The British Government would not permit such things." In reply I would confess that I did not see all the cases here narrated. A *pandit* and another native gentleman, who were in the heart of the crowd told me the worst of them. However, I believe them all, and have witnessed with my own eye, almost as bad cases; while a European lady tells me that she has seen in Kashmîr worse than the worst case quoted above, such as a Hindû *faqîr* suspended by his leg from a branch of a tree and swinging himself to and fro over a large, blazing fire, &c., &c.

merciless flood fraught with destruction and ruin wherever they go; all these are referred to him. 'It is the muttering of his invocations on the mountain top; it is the glance of his terrible eye; it is the outstretching of his terrible arm. Then again he is the gracious one, the recreator and reproducer. As Professor Monier Williams points out, the extension of this idea to the god was very easy. In this character he is represented by the symbol of the *lingâm*. His third character, and the popular idea with regard to him, is that of the great *yogî* the ideal *yogî*, who has attained to the height of perfection in spiritual knowledge. He is the *Mahâ-yogî*, an example for all of what can be accomplished through the mortification of the flesh and continued undivided contemplation of the Divine. Hence he is represented as an austere, nude, ascetic with ash-covered body and matted hair, and as a beggar sitting upon a sacred bull with hands open to receive the proffered alms. These three are Shiva's principal characters, but stories of licentiousness, drunkenness, cruelty, and vice are extant concerning him; so that he is sometimes pictured with serpents creeping through his hair and turning themselves around his neck, which is further adorned with a necklace of human skulls, while he dangles in his right hand a rosary of the same material.

With what mingled and opposite feelings must the educated Hindû approach this sacred shrine of Shiva, a god at once the destroyer and the recreator, the gracious one and yet rejoicing in destruction for its own sake, the strict mendicant and yet the wild, jovial deity, drinking, dancing, and delighting in licentiousness and all manner of sin. But I have said that the popular character of Shiva is that of the Mahâ-yogî, and therefore I suppose that the principle thought in the mind of the educated Hindû as he approaches this most sacred of sacred symbols is that Shiva is a pattern of what can be attained by austerities, meditation and prayer—even, unity with the Divine.

In agreement with this the worshippers prostrate themselves in hope that the God himself will be overcome by their mortifications, that his favour will be vouchsafed because of their self-imposed pains. And so we found that the vast majority of the pilgrims were recluses and religious beggars, *yogîs, sannyâsîs, bairâgîs Gosâînîs* and others, who are always travelling about from the Indus to Kashmîr, from the Ganges to Persia, and from the Himâlayas to Ceylon, some of them almost nude, their bodies nearly grey from ashes having been constantly rubbed over them;

others wearing an orange-colour wrap with turban to match; while others may be seen with long strings of brown berries around their throat; all of them dressed or not dressed most religiously according as they are bound by their tenets and vows.

These ascetics are the main stay of Shaivism. Although the worship of Shiva is prevalent throughout the length and breadth of Hindûstân, and his favourite symbol, the *lingâm,* occupies most of the temples now standing, yet Shiva is not the people's god. Dwelling far away in the midst of the lofty Kailâsa*, seated there in those unseen mountain heights, still engaged in meditation, still twirling his rosary, still occupied in prayer, and still increasing in majesty, dignity and power—how can he so far removed from the haunts of ordinary mortals consider them and hear their cry? how dare they, poor vile sinful creatures, approach so stern a deity as he?

From what has been suggested some idea may, perhaps, be gathered of the feelings of intense awe and reverence, with which these devotees will advance toward the representation of their God. Faith, confidence, affection, joy, these, the very essence of the worship of the true God, are an altogether foreign experience to them. No wonder that the common folk turn to Vishṇu. They require a more humane deity, one who will bend a listening ear and stretch out a helping hand to them at all times and under all circumstances. This "*Karma-mârga*" "*Kashta-mârga,*" (way of works, way of hardships) is too difficult; they cannot tread it.

Having attempted to describe the cave and its surroundings and also to give something of an idea of the devotee's mind as he advances towards it, it may be that a short account of the ceremony will not prove uninteresting.

At early dawn an immense awe-stricken multitude of almost nude men and women pressed up the steep and stony ascent from the stream to the God's abode. Their bodies had been previously smeared with the clay taken from the sides of the stream. First went the *yogîs, sannyâsîs gosâînîs* and others waving their *trishul* (or tridents,) and singing, dancing, and playing upon stringed instruments. Then followed the *paṇḍit* crowds chanting and throwing about their hands. And last of all came the women. On reaching the cave

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* *Kailâsa* is a mountain like Meru situated in the lofty regions to the North of the Himâlayas and celebrated in the traditions and myths of India. Gorresio says "Meru and Kailâsa are the two Indian Olympi. Perhaps they were held in such veneration because the Sanskrit—speaking Indians remembered the ancient home where they dwelt with the other primitive peoples of their family before they descended to occupy the vast plains which extend between the Indus and the Ganges."

the *yogîs* and others of the first company clapped their hands, shouted, and called upon the deity to manifest himself. Then it happened that some pigeons rushed out of the cave and were accepted by the worshippers as an answer to their prayers. "*Ishvara darshan pâyâre** *i.e.* "We have met with the supreme god," cried some of the advanced pilgrims. The cry was taken up simultaneously by thousands and echoed along the surrounding cliffs. Now the multitudes seemed to be filled with a spirit of madness; they shouted themselves hoarse; they danced and gesticulated until many of them dropped down in a swoon; they banged their instruments, until they had no more power to bang them. This continued for some hours. Other pilgrims, too, were coming and going up to mid-day.

By four o'clock that afternoon Amara-nâth, the scene of so much recent life and excitement, was as quiet and dreary as ever it was. The multitude of pilgrims had departed in little companies of twos and threes. Nothing now remained for them to do except to return and wait for one another at some piece of water called Navadal just above Pâmpûr, and there altogether to bathe, declare their vows, and join in one blessed farewell. Thence they separate to their respective homes, glad in the assurance that their sins are all atoned for, that they have become yoked with God, and may now look forward by dint of prayer, almsgiving and increased austerities to eventually being absorbed into the Deity himself.

" the man believes
" His oneness with the one Supreme,
" Awakes for ever from the dream,
" Which uninstructed men deceives.
" And now from imperfection purged,
" And freed from circling life and death,
" He calmly yields his vital breath,
" And in the sovereign soul is merged."

Katha Upanished.
Muir's translation.

Our recent adventures have been of such a new and stirring character and our study of the cave and the scenery so strangely interesting that we were very unwilling to leave the place or subject and return to the camp and ordinary matters. However, it being the general opinion that this must be done, we packed up our books, wraps and other packages, and set forth on the return journey.

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* Shiva is ofen identified with *Ishvara* (Supreme Lord.) If the word *Ishvara* occurs at the end of a compound it nearly always means Shiva.

We wanted to get back by a path that surmounted a shoulder of the mountain round which we came, on the other side, but the *Kahârs* and *qulîs* protested saying, that the way was so dangerous, and the snow and ground so unsafe that we should not reach the tent alive. However, a thirst for adventure had been excited; we had an intense desire to go by this path; and the prospect of danger enhanced it. We tried to bribe with money and failing that to force them; but they remaind fixed and immovable, and so terrified themselves into believing their own false stories about a certain *sâhib*, who slipped and fell over a certain precipice, and about some poor *qulîs*, who stumbled and were dashed headlong down a certain chasm, that at last, having lost all confidence in them, we submitted and retraced our way.

It was easier work than coming, owing to there being less ascent And the majority of our fears seemed to have been left behind if one might judge from the marked decrease in the shrieks, and shouts, and lamentations. When we reached the swiftly flowing streams again we found that they had considerably swollen. During the hot part of the day the sun had melted the snows and thus increased the waters. It was rather dangerous crossing. Our *zanâna* lady on her bay pony, a *bihisttî* who went with us to carry the tiffen basket, and two retrievers were carried some hundreds of yards down the stream before they landed. The other three of us either in the strongly-manned dandy or on Æsculapius' sturdy horse, which was waiting for us, also reached the other side safely. A few minutes walk then brought us to our tents, where we found some precious "Home letters" and most delicious fruit (sent by a special messenger from Srînagar) awaiting us. How tired we all were that night; how excited; how thankful to a most merciful Providence who had watched over every step of our way and brought us back again without a scratch or blow! *

J. HINTON KNOWLES.

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* An admirable description of a journey to this cave was published by (H.C.C,) the late Lieutenant-Colonel Cuppage B.S.C. in the *Pioneer* of the 15th March 1867. This account is to be found almost *in extenso* in Dr. Ince's *Handbook to Kashmîr*. Vigne, also has a few pages concerning the Cave in his second volume of *Travels in Kashmîr*, pp. 7-11. Those readers, who may wish to know more particulars than are given in the above necessarily brief and imperfect sketch are referred to these works.

LITERARY NOTICES.

On the Borderland betwixt the Realms of Fact and Fancy, by FREDERICK BOYLE, London: Chapman and Hall. 1884.

A newspaper correspondent in these days has rare chances of seeing out-of-the-way parts of the world and of coming across adventures such as fall to the lot of few others, and if, in addition to the power of keen observation and graphic description which are necessary for success in his profession, he is gifted with that power of imagination which too many of them are popularly supposed to possess, he should be able to turn his leisure between successive campaigns to good use in weaving his varied materials into tales or romances. This, in brief, is what Mr. Boyle has done. The main incidents in his tales have been picked up in different countries, in South Africa, Ashanti, Afghanistan, Borneo, Bulgaria and elsewhere and the local colouring which he has been able to give to each from his personal acquaintance with the countries and their peoples lends them a charm which they could not otherwise have obtained. In some, of course, there is but a slender thread of fact, and fancy has been allowed free play; but the author assures us, and we do not hesitate to accept his word, that whatever is given as a statement of fact may be accepted as such.

Amongst the pieces in which fancy has been allowed little play that entitled "Sepoy and Arab" will be read with interest. It is founded on the writer's observations made during the Egyptian war in 1882. Comparatively little has been heard of the doings of the Indian Contingent during that war, and though what little is known is all favourable we would like to know more. Some timid persons dreaded the consequences of sending Indian troops—most of them Mahomedans—to fight in Egypt, but we all know now that the fear was groundless. Mr. Boyle says that speaking generally "the impressions of the Sepoys appeared to be contempt and dislike," and that when the Egyptians in Cairo used to spread their carpets and pray ostentatiously near the Indian Camp the Sepoys looked on with interest, but it was not friendly, while some even criticised the performance. Of the appearance of the Sepoys when amongst Arabs he says none could help feeling "what gentlemen they look." The description of the Madras Sappers is such as one might expect from the reputation they have gained elsewhere:—

"There go half a dozen Madras Sappers, small men, broad chested, and sturdy limbed, soldiers every inch, and kindly fellows too. They have not the fine features, nor the large clear eyes, of the Aryan. Their skin is black like the negro's and the whole type resembles the African on a smaller scale, but trimmer and brighter. In dark uniform, with a jetty handkerchief about their brows, a company of Sappers marching in the desert looks like a black

square on the chess-board moving. There are no better nor pleasanter soldiers in the Army. A majority speak English, more or less, and many are fluent. When they went up the Khyber, in the Afghan War, our native troops stared to hear them easily conversing with the Sahibs, and emulation stirred not a few Aryan Sepoys to undertake a fitful study of English. I fear it is quite possible that, if we watched these good fellows closely, a grave and silent lurch might be remarked from time to time, for the evil correlating their docile and excellent qualities is shown in a partiality for the white man's liquor. But there are few troops whom one would stand with so confidently as the Madras Sappers."

Most of the Chapters are of a lighter character than that from which we have just quoted. The one entitled "A carpet," for instance, takes us to Candahar where the carpet was bought, and so acts as an introduction to a tale of the Bolan Pass and the fierce tribes which guard it; in "A Kaffir Toad" we are transported to the South African Diamond Fields when Kimberly was in its infancy, and it does not require the slender thread of a plot that runs through the tale to make us wish that Mr. Boyle would give us some more of his experiences in that quarter of the world. Altogether Mr. Boyle is to be congratulated on his most recent work, and we are sure that many will be glad to get some more chapters of his varied experiences.

A Help to the thorough Understanding of Tamil Poetical Anthology No. I pp. 140, by M. Venkatasami Aiyer, Madras 1885.

We have no hesitation in saying that for Students who seek to know the beauties of our Tamil Anthology, this is the best, indeed the only really good Tamil work which has yet appeared. In it, the author amply fulfils his promise, for nothing is slurred over nor left unexplained and the arrangement shows that the author is a man of taste, as well as a scholar. Tamil Anthology is but very indifferently taught in schools, for the average teacher is himself unacquainted with it. We should like to see this little book in the hands of every teacher and scholar, and as it costs only four annas, we trust that it may soon be generally used in all Tamil Schools. We give to it our most cordial commendation.

Practical Physics by R. T. Glazbrook, M.A., F.R.S. and W. N. Shaw, M.A. London Longmans, Green, and Co. 1885. Price 6 shillings.

Lessons in Elementary Practical Physics by Balfour Stewart, M.A., LL.D., F.R.S. and W. W. Haldane Gee. Vol. I. London Macmillan and Co. 1885. Price 6 shillings.

These two volumes may be held as marking an epoch in the teaching of physical science in England. It is not long since practical physics was all but unknown as an educational process and the student going up

for his degree, whether for the simple pass or for honours, would never have dreamed of going through a course in a laboratory, and even if he had desired to do so he would have probably found it impossible to obtain the necessary facilities. All this is now changed and the good example set by the Universities of Glasgow and Edinburgh is followed in all the other Universities. Cambridge has now the Cavendish Laboratory which, through the generosity of the Duke of Devonshire and the energy of professors Clerk Maxwell and Lord Rayleigh, is worthy of the University, and has already been the scene of some admirable experimental work. Hitherto no English text books specially devoted to practical physics have existed, and teachers have had to spend too much time in teaching junior students elementary processes to permit of their helping on the more advanced students who were, or ought to have been, engaged in original research. We turn then with interest to the books before us to see how far this want has been supplied.

The names of the authors are a guarantee that the work so far as it goes will be thorough and practical, for the authors are themselves well known for the experimental work—some of it of a high order of merit—which they have done. The first of the two books has already been practically tested in the Cavendish laboratory, the students there having been set to use it while it was in the form of proof-sheets. This has doubtless enabled the authors to amend or improve any parts that were found wanting in accuracy or clearness, for there is no method of correcting the proof sheets of a book such as this which approaches in accuracy that of actually working through them with a class of students.

The book begins with three introductory chapters on "Physical measurements," "units of measurement" and "Physical Arithmetic." In the second of these the very important question of dimensional units is considered at some length, but we think it is made unnecessarily complex and that there is a want of that clearness which, above all things, must be studied in writing for students. The chapter on Physical Arithmetic lays stress, we are glad to note, on the absurdity of carrying Arithmetical calculations to an excessive number of decimal places. For instance, a series of observations may be relied on as accurate to three decimal places and the result of the calculations from these are given to six decimal places. This is a fault which is very common in this country and turns up constantly with persons who wish to produce the impression of extraordinary accuracy. Of course those who know anything about the matter simply laugh, while those who are greatly impressed by a long row of figures—and such people do exist—think "how clever that man must be." One of the worst cases of this kind that we ever met with was in a report on the measurement of casuarinas in a part of the Madras Presidency in which the annual growth of the trees was given to the

fifth decimal place of a foot while the increment of weight per acre was given to the third decimal place of a ton. Our authors point out the absurdity of this sort of thing and show how the labour of calculation may be greatly reduced by rejecting all unnecessary figures. We do not quite approve of the form in which the contracted multiplications are worked and we think that, for practical purposes, it will almost always be found advisable to use logarithms for the sake of both accuracy and rapidity.

Chapter IV is devoted to the measure of the simpler quantities such as lengths, areas and volumes, and to a description of the instruments used, and is very satisfactory. Chapter V on the measurement of mass and the determination of specific gravities includes a full description of the balance, but we think that there is a tendency to develop the theoretical or mathematical side at the expense of the practical which ought to be avoided; and while it is perfectly true that a beginner should not be allowed to touch the adjustments of a fine balance, we think that it is a very good plan to have in the laboratory an inexpensive balance on which students can safely practice these adjustments. The next two Chapters take up the "mechanics of solids liquids and gases." Fortunately the text is more intelligible than the title and we have a description of some methods of determining g, the modulus of torsion and Young's modulus, and of using the barometer and the volumenometer. In Chapter VIII we have some experiments on acoustics which include Lord Rayleigh's method of determining the wave-length of a high note in air by means of a sensitive flame. Then follow Chapters on "Thermometry and expansion," "Calorimetry" and "Tension of vapour and Hygrometry." We are disappointed to find that even in such an experiment as the determination of the specific heat of a liquid by cooling no use is made of graphic representations of the observations, and yet we can by this means obtain the results very rapidly and with an accuracy quite as great as that of which the observations are themselves susceptible, while the student gets more real instruction by drawing and calculating a single curve than by making a dozen sets of direct calculations from the results. It is we think the chief defect in the book that the graphic method finds no place in it, being not even mentioned, so far as we can see. The next five chapters treat of light and will be found very useful, containing as they do a good deal which the student cannot easily get elsewhere. The rest of the book is devoted to magnetism and electricity. Here of course the authors are at their best, for the Cavendish laboratory has been specially fitted up for electrical experiments and a good deal of valuable work, especially on the determination of resistances has been done there. But what has become of thermo-electricity? We know of no experimental work from which a student will learn more than from this and yet it seems to be entirely omitted.

Of course a single volume cannot contain everything but there are several subjects treated of which are of far less importance either theoretically or practically than thermo-electricity.

The work by Professor Balfour Stewart and Mr. Gee aims at being a more complete treatise. It is to consist of the three volumes on "General Physical Processes," "Electricity and Magnetism" and "Heat Light and Sound" respectively, of which only the first is as yet published. In this volume we have a detailed account of the methods of making measurements of lengths, angles, masses, areas, and volumes, density, elasticity, capillarity, time and the acceleration due to gravity. The work abounds in details which will be found very valuable by the teacher though they will often be wearisome to the student. So far as we have been able to test it, it is very complete, and we have no hesitation in saying that it is sure to find a place in every laboratory, while even those who have not the opportunity of working in a laboratory will be able, by the help of the admirable illustrations, to add greatly to the stock of knowledge which they have been able to obtain from the ordinary theoretical text books. Of course we do not mean that a study of this book can be made to take the place of a practical course in a laboratory, for no amount of reading can ever do that, still it may enable one to understand more fully the descriptions of the work done by others.

Both the books are good and both will be found useful, but for our own part we do not think that we would care to set students to work *through* either of them, we would use them rather as works of reference which would enable the student to understand better what he was doing. Our own experience is, that any student who has come up to the laboratory with a fair amount of theoretical knowledge and who shows a taste for practical work, should be kept for as short a time as possible over the comparatively dry details of mere routine work. As soon as he knows how to use a few of the principal instruments, and has got some idea of method and accuracy he ought to be set to do original work, which, however simple it may be, is always far more interesting than mere routine work and will far more rapidly develope his experimental powers.

We wonder when it will be possible to start physical laboratories in Madras. At present no student who is passing through his regular course could possibly find time for working in one, yet our science teaching will never be of much value till the work in the lecture room is supplemented by work in the laboratory.

The Buried Cities of Ceylon: by S. M. Burrows, M.A., C.C.S.; Colombo, A. M. and J. Ferguson.

This is a little book of a class and character scarcely known in the East and not very common anywhere. It is simply a guide-book to

those architectural remains of Ceylon which a sensible traveller in the island is most likely to wish to see, and which he can visit without very great expenditure of time. Now it seems an easy thing to write a guide-book; but those who have visited many of the ordinary haunts of tourists under such limitations as the conditions of modern, and particularly of Eastern travels commonly impose, are painfully aware that a satisfactory guide-book is very seldom met with. Sometimes the unfortunate sight-seer has to buy a bulky volume padded out with disquisitions which are not only thrown away on him but apt to convince him of the truth of the old saying that the trees may be at times so numerous that one cannot see the wood. Sometimes he finds it taken for granted that he has all that lends interest to the locality at his finger ends already, and needs nothing but to be told how to make his way to objects or places which, when he sees them, awaken scarcely a single idea in his mind. Sometimes he finds that his guide-book carefully ignores such common-place details as the means of travelling or of procuring those creature comforts which even the most determined sight-seer soon discovers to be indispensable. Sometimes he finds excellent information arranged so badly that if he trusts his guide-book alone he will spend half his available time in aimless wandering; as is the case with that well-known "Hand-book of Rome and its environs" which escapes being a model of its class only because the relations of space and time are persistently left out of view. These various errors Mr. Burrows has successfully avoided. He gives a brief outline of the history of Ceylon sufficient, even for one previously unacquainted with it to put life and interest into all the topographical details. He selects the proper places for minute description. His descriptions are clear and free from surplusage, and, whenever our knowledge enables us to test them, minutely accurate. In a separate chapter he throws together the necessary information about railways, coaches, fares, rest-houses and the like, for want of which a tourist has so often to exclude some inviting expedition from his plans. All is contained in a volume of about eighty pages, of convenient size, well-bound and clearly printed on good paper. Of Anuradhapura, the chief of the buried cities, where the objects of interest are extremely numerous and lie far apart, a respectable sketch-map is supplied. This map, it is true, might easily have been more entirely satisfactory. The simple expedient of placing it lengthwise instead of crosswise on the paper would have made it much more convenient for reference and have given room at the same time for the inclusion of Isurumuniya, one of the places of most interest in the ancient capital and to which guidance of some kind is most required. The name too as well as the site of the Maha-lowa-paya might have been inserted. Nor would the map have been inconveniently crowded if the great *pokuna*, the monolithic pillars at the site of the Peacock palace, and a few other

of the chief places of interest had been marked on it. In the next edition, (which we hope will soon be called for), some other sketch-maps should be inserted—certainly those of Mihintale and Pollonarua. For Mihintale a map is particularly required. Perhaps, as Mr. Burrows says is possible, a guide may be procured to that venerable hill. But not to mention that the ordinary tourist would be sadly in lack of any medium of intercourse with an indigenous cicerone, the true lover of architectural relics always likes to work his own way at leisure and alone, provided, he has any fairly trustworthy clue, far better than to trust himself to a guide, even though by a fortunate combination, scarcely to be looked for in the jungles of Ceylon, his guide may be at once intelligible and intelligent.

We regard books like this admirable and unpretending volume as contributions of no mean importance to the lasting welfare of Eastern lands. Tourists from the West are already numerous among us, and their number will steadily increase. Nor is the day far distant when the educated young men of India will travel through their own and neighbouring countries with the same spirit and aims as the choicest youth of Britain delight to do already. It will be a distinct gain if even a few of this army of the tourists of the future learn to take an appreciative interest in the history and the people of the lands they visit. Without good guide-books only one here and there will ever do so. With such guide-books as the one before us, a large proportion of those who travel may be taught to travel to the right places and to travel with their eyes open. The prevailing fashion is to sneer at sight-seers; but while historians and scholars must take the leading part in bringing races and nations into sympathetic contact, it is the intelligent sight-seer and those influenced by him, that constitute the appreciative public through whom the labours of historians and scholars take effect upon the world. It is only by actually beholding such remains as those of the "Buried cities of Ceylon" that the modern traveller will in most cases get a right impression of eastern races or understand their latent capabilities. And it is an unmixed advantage that the traveller should feel—as in the case before us, the matter is put by Mr. Burrows—that " the voluble vendors of expensive tortoiseshell and fallacious gems are not fair representatives of a nation which could build a city of gigantic monoliths, carve a mountain into a graceful shrine, and decorate its pious monuments with delicate pillars that would have done credit to a Grecian artist."

For those, whether they be Indians or Europeans, who wish for three weeks of travelling that will be at once delightful and instructive, we can recommend nothing better than a visit to Dambul, Sigiri, Anuradhapura, Mihintale and Pollonarua under the guidance of Mr. Burrows. They will meet with just enough of the appearance of roughing it to give zest

to their explorations. The impatient among them will no doubt be annoyed at being compelled to travel slowly. But the distances are not very great;—even Anuradhapura is only about seventy miles from the railway terminus at Matale,—an enforced leisure is one of the things that makes sight-seeing really useful to body and mind alike. The whole round will in fact, in our opinion at least, be best made in that most primitive of conveyances the country bullock cart. With a little fore-thought about provisions and with the excellent rest-houses available in most places, the discomfort need be very trifling; while the long slow journeying in the midst of the impenetrable jungle which covers plains that once swarmed with an industrious population is the best preparation possible for a right impression being made by the wonderful remains of such a place as Anuradhapura. And to receive the right impression from that ruined city is worth large expenditure both of trouble and of time. With its Bo-tree, the oldest existing tree that has a history, with its forests of granite columns, its well-carved "Moonstones," its mighty tanks and bathing places, and above all its dagobas, which almost rival the pyramids in size and far excel them in gracefulness of outline, there is scarcely a spot on earth more fitted to impress and to instruct. If its crumbling ruins speak of a perished civilization and an outworn despairing creed, they speak not less eloquently to any mind over which "the glory of the sum of things" even occasionally flashes, of man's ineradicable aspirations and of the time when the world will be in patent fact, as it always is in deep though concealed reality, "bound with gold chains about the throne of God."

A Hand-Book of Deductive Logic. By A. S.

The following sentences from the Preface give the author's justification of his appearance in print :—

> " I do sincerely believe that the existing books on Logic are not suitable to him (the F. A. student) as *text books*. For instance, Mr. Jevons' 'Elementary Lessons in Logic,' though it is best adapted to give him a clear idea of the subject, yet does not contain portions which the University expects him to know; and Dr. Bain's book, though it seems to answer the requirements of the curriculum, yet contains more than which is necessary, and is, in fact, too high for him."

This may be quite true; but is it not rather hard upon the professors of logic in the colleges of the Madras Presidency? It implies that they are competent neither to supply the deficiencies nor prune the superfluities nor unravel the intricacies of the text books they are supposed to teach. But if not, what are they good for, and why do they occupy the positions they do not fill?

As a literary performance the book is not altogether free from fault. For example *paigos* is not the Greek for 'boy,' nor indeed for anything

else ; nor does *gin* ever mean in English 'a machine for raising weights.' It is somewhat awkward to mix up the dead with the living, in the way that our author does in the last sentence of his preface, where he says : "In the preparation of this work, my best thanks are due to Mr. Bain, Mr. Mill, Mr. Jevons, Mr. Keynes, Arch. Whately, and Rev. Thomson." *Arch.* may suggest 'Architecture' or 'Archibald,' but it is not the recognised abbreviation for 'Archbishop.' And why should the Lord Archbishop of York be designated by the somewhat shabby ellipsis of 'Rev. Thomson'? The following sentences are not quite up to the mark in point of grammar: "Propositions in which the copula is absent may be changed so that the copula is introduced." "It is about immediate inferences that we mean to discuss now." A thing cannot be in that from which it is absent, and we discuss a topic, not *about* it. It is but justice, however, to say, that our author's English is as a rule correct and clear.

As to the merits of the work as a hand-book of Logic, we have one or two criticisms to make. We fear a student would not gather much from the following explanation of the principle of *Reductio ad Impossibile:* "This (the syllogism got by substituting for one of the premises of the original syllogism the contradictory of its conclusion) is a syllogism in *Ferio*, and, as such, a true one which gives us a result contradictory of what we have supposed. Therefore our original conclusion is true." The reasoning of the following passage seems to us to be open to question. Our author is arguing against the class-inclusion theory of the import of proposition. He says :—

> "Take for example the proposition 'milk is white.' Milk is referred to the class of white things. *White* is a general name given to the class of white objects, because of their agreement in the possession of that single feature of whiteness ; and this notion of whiteness is acquired by a comparison of all the white objects, snow, chalk, paper (milk included), and next by the abstraction from them of the common quality. Thus the giving of the general name *white* to these objects depends upon a comparison of these objects themselves ; and so without these objects the name *white* would not have been known at all. To refer, therefore, milk to the class *white* as if the latter were quite independent of the former, which is clearly to explain the cause by the effect, is something preposterous."

Now assuming the correctness of this analysis, it is not very difficult to see that our author is logically inconsistent with himself in his conclusion. If *whiteness* is got by comparing all white objects, then it is evidently a class attribute and a class name. If so, to give the name *white* to milk is surely to affirm that it belongs to the class of *white things*. The true objection, we think, to the class-inclusion theory of the import of proposition is that it does not apply to all propositions, as, for example, to the proposition, "Columbus was the discoverer of America."

Does not the following definition, "Immediate inferences are those that are drawn *immediately* from known propositions without the help of third terms," violate the author's own rule, that a definition "must never contain the name defined?"

Still, notwithstanding these and other criticisms that might be made, we feel at liberty to say that this book is a fairly competent performance, of its kind. Without any profession of originality or independent thought, it expounds the subject of logic, in accordance with the requirements of the F. A. standard and the generally received views, on the whole correctly and clearly. Granting that there was need for such a work as this, which we think has not yet been shown, the volume under review may claim to meet it in a reasonably adequate way. Should a new edition be ever called for, we would advise the author to add a Title Page and a Table of Contents, and to eliminate the somewhat numerous typographical errors scattered through it. What is worth doing at all is worth doing as well as possible.

NOTES AND EXTRACTS.

Mr. Patterson, professor of History and Natural Science in the Madras Christian College, who has edited this magazine since its commencement, left Madras on September 12th for one year's furlough. Previous to his departure the students of the B. A. classes of the College presented him with an address at a very hearty meeting. The address referred to the interest which Mr. Patterson had been able to awaken in them in the study of History and Botany, and to the success with which he had conducted the Christian College Magazine. At another meeting the members of the second class Dramatic Society, which owes its existence to Mr. Patterson's efforts to impress upon them the value of elocution, acted some scenes from "Julius Cæsar" in a very creditable way. We trust that Mr. Patterson will be able to return to Madras, a year hence, with fully restored health and that meanwhile we shall receive contributions from his pen from time to time.

It is proposed to establish in England, an Historical Review similar to the French *Revue Historique* under the editorship of the Rev. Mandell Creighton, Dixie Professor of Ecclesiastical History in the University of Cambridge, with Mr. Reginald Lane Poole as Sub-Editor. The Review will deal with English, American and Colonial history, and with such other branches of history, ancient and modern, constitutional and ecclesiastical, as will be likely to interest English readers. Original papers, historical documents, notices of important works on history and surveys by foreign scholars of the progress of historical research and literature

will form the main contents of the Review. The field is a new one in English periodical literature, and if the Editor is well supported the enterprise ought certainly to be a success. The first number is to appear in January 1886. The Publishers are Messrs. Longman and Co.

We are indebted to Mr. A. Rea for the following notes on his interesting discovery in connection with the Caves at Narasapâḷaiyam in the North Ârkât District.

These caves,—the importance of which has just been determined,—are excavated out of the rock, on the east face of a range of hills close to the above village. The group includes four rock cuttings; none of them can claim great architectural pretentions, their features consisting of a few simple mouldings, carved ornaments and some sculpture. They have, however, considerable archæological interest, from the fact of their resemblance on all points to some of the ancient works at Mahâbalipuram.

Brief notes of these caves, are given in the *District Manual*; but their importance is overlooked, through the fact of no scholar competent to decipher the inscribed records and judge of their architectural features having examined them. They have thus been classed in the category of works of a much later date, being put down as of Jain origin, and probably the residence of monks, while local tradition states that they are the work of the five Pâṇḍavas.

A very cursory examination by any one competent to judge of their merits, easily disproves both these suggestions.

They will probably be found to have been the work of the people who excavated the cuttings at the Seven Pagodas and, having Kâñchîpuram as their headquarters, carried their works not only in the direction of Mahâbalipuram, but in other directions also. Quite a number of such remains there are at various places surrounding Kañchî, and as these are all within an approximate radius of the ancient capital city, they are most probably the work of one and the same people.

Numbers of these ancient remains in India have only been cursorily noted by persons unqualified to judge of their archæological interest and perhaps too hastily assigned a lesser importance than they possess; they are thus often overlooked by others more qualified to decide on their merits. The value of this discovery—a most important one—lies in the recognition of the approximate age of these excavations; and this affects not this group only, but a large number of others, which have never been scientifically examined till now.

Should this be settled satisfactorily, a most important point will have been gained in archæological research; and, it will considerably widen the extent of those ancient Indian excavations, the examples of which, have hitherto been considered comparatively limited in number.

The cave to the extreme north of this group is evidently the earliest. It has a simple *Antarâlamanḍapa* with two massive piers, whose height is thrice the thickness of the base; lotus flower pateras are carved on the piers, and heavy projecting brackets over. There is one shrine, with a socket for an image. On its front wall are base and cornice mouldings; these are simple, but a scientific examination of them, and comparison with some of the works at Mahâbalipuram—whose dates are already satisfactorily settled—for instance, *Draupadi's Ratha*, at once shows the architectural resemblance, and that they both belong to the same period. The most important feature, however, in this cave, is the inscription in Pallava Grantha characters which satisfactorily establishes the connection between these excavations, and those on the east coast. It is, most unfortunately, considerably defaced, but sufficient remains to fix palæographically its great age. One portion of the king's name has been mutilated, but the affix " ******* Pallava" still remains, and proves conclusively what race excavated these caves.

The second cave is a short distance south of the first. It, along with the other is complete. It shows a slight advance in style; has in its *Antarâlamanḍapa* two rows of piers, of similar proportions to those in the older cave; but without ornament. There are three shrines, with a *linga*,—probably the original one—in the central cell.

Sculptured life-size figures are on the back wall of the *Antarâlamanḍapa;* these are similar in design and execution to others at Mahâbalipuram.

Two inscriptions in Chôḷa Tamil—in perfect preservation, have been examined and translated by Mr. S. M. Naṭêśa Sâstrî Paṇḍit. They record grants of lamps and lands to this Śiva temple, by Ṛâjarâja Kôvirâjakêsarivarman, whose date is A. D. 1023 to 1064. They are dated in the 16th year of his reign. They are considerably later than, and totally different in character from the inscription in Cave I. They prove that at that time, this cave at least, was a Śiva temple, and not the residence of monks; and there is no doubt that this cave and the others were always so; the sockets for images in all the cells, also shew it.

One historical fact of importance, is brought to light by one of these inscriptions. The complete conquest of the Pallavas of Kañchî, by the Chôḷas, is traditionally stated to have been accomplished by Âdoṇḍai the son of the Chôḷa sovereign Ṛâjêndra Kulôttunga I.;—the latter king reigned A. D. 1064 to 1113. Now if there is no doubt about this name of Kovirâjakêsarivarman referring to Ṛâjâraja I., it proves, that the conquest of the city must have taken place in this sovereign's reign or in that of some preceding king. It would be absurd to suppose that he would make grants to a temple within 7 miles of Kañchî while yet the Pallavas were masters at the capital. The monarch whose grants we find recorded undoubtedly found this cave in use, or lately in use, as a Śiva temple

by the earlier Pallava priests; and being a Śaivite himself, made grants for its up-keep. The two preceding caves have traces of colour decoration.

The third cave is about a quarter of a mile south from the last mentioned, and higher up the hill. It has evidently been intended to make this a large work, but it has remained unfinished. The cause which stopped the Mahâbalipuram remains, probably caused the workers to desert this also. It is excavated on the corner of a rock, and has two elevations. In the eastern face are nine cells—five on the back, and four on the sides; on the south, three openings have been commenced, but only extend a few feet into the rock. On the eastern façade, and over the piers, a series of mortice holes are cut in the rock; these have evidently been intended for the beams of a veranda, placed in front of the cave; the floor of the rock in front is smoothed for this purpose. This is similar to those at some of the northern caves examined by Dr. Burgess.

The fourth excavation is a short distance south from the previous one. The two piers in the *Antarâlamandapa* are roughly hewn, as also the walls, shewing distinctly the marks of the hewers. The commencement of the entrances to three shrines are seen. The principal point of interest in this cave is the evidence of the method employed to cut the rock,—*i. e.*, by horizontal and vertical, parallel V-shaped grooves about 18 inches apart; the intervening squares were then either hewn or knocked off. This is seen less distinctly at the other caves, and also at the Seven Pagodas.

Several changes in the staff of the Christian College fall to be noted. Mr. Rae's furlough expired on the 31st of October and he is not to resume his professorial work. He is however expected to return to Madras in January to enter on his duties as Secretary, and Missionary in principal charge, of the Free Church Mission. In ordinary course The Rev. A. Alexander would thus return to the College at the beginning of next year: but we regret to learn that Mr. Alexander's state of health is far from satisfactory, and that it is still uncertain when he may be able to resume work. In these circumstances the Rev. G. Pittendrigh M.A. will, at least for a time, continue to act as Professor in the College. Mr. E. M. Macphail, a distinguished graduate of the University of Edinburgh will be also added to the staff at the beginning of next session. Thus the loss of the services of Mr. Rae and the involuntary absence of Mr. Alexander will be as far as possible made up for. The departure of Mr. Patterson for a year's furlough we have noted elsewhere. Dr. Henderson, whose appointment as Professor of Biology we announced in a previous issue, is to sail on the 17th of this month and may be looked for in Madras before the close of the year.

The Government of India is anxious to encourage the study of Epigraphy amongst University students. It is suggested that the Universities should introduce it as an optional subject for the examinations for the higher degrees, and the Governor-General in Council farther suggests that the local Governments should give a special prize of Rs. 500 annually at each University to the student who does best in the subject, if recommended by the examiners. Farther, a prize of Rs. 500 is offered for the best collection of inscriptions with a critical essay on them by *bona fide* graduates of the Universities, under 30 years of age. The essays should be sent to the Epigraphist to the Government of India on or before the 1st April of each year. The selected essay will be printed at the expense of Government.

The Max Denso Hall Literary Society of Karachi, of which the Rev. J. J. Bambridge is President and Mr. Jamsetji Ardasir Honorary Secretary, seems to be one which possesses more than the ordinary amount of vitality of such societies. All English speaking Native Gentlemen and Europeans are eligible as members, and judging by the programme of the proceedings for the current quarter, and from the report of the meetings which are published in the *Sind Times*, the Society ought to occupy a position of considerable influence. Weekly meetings are held at which there are alternately readings from Standard authors and lectures, with free discussion. Amongst the subjects already discussed are the "Re-marriage of Hindu widows" and "Infant marriage" and in each case a motion embodying the liberal views on these questions was passed. We note too that a motion was adopted admitting European and English speaking Native ladies to the meetings.

The Report of the Eurasian and Anglo-Indian Association for the year 1884-85 is a very hopeful document. The Association under its energetic President has certainly not been allowing the grass to grow under its feet and, if it can continue to carry on its work as actively as it has begun, we have every reason to hope that it will become a powerful agent for good to the classes that come within the scope of its action.

With the political work done by the President we need not trouble ourselves here, as that branch of the work has been fully discussed in the daily press, what interests us more is the means taken to provide work for those willing to work, industrial training for youths, and inducements to all to become more provident. We think the step taken in the direction of industrial training is a very good one. This consists, as we understand it, in making arrangements by which the Association pays the apprentice fees of suitable youths, and so puts them in a position to learn a trade. At the end of September there were 27 boys and 23 girls on the roll of apprentices. But we can hardly understand how it happens that while the maximum number of appren-

tices during the year was 85 the average was so low as 55. We trust that the introduction of the General Scheme for Technical Education, now under consideration, will lead to a large development of this branch of the work of the Association.

Another by no means unimportant branch of the work is the Family Benefit Fund. Any one can become a member of the fund by paying an entrance subscription of Rs. 5-10 which, on his death, secures to his nominee a sum in rupees equal to the number of members. There is no monthly subscription but on a death occurring each member pays one rupee. What has become of the similar scheme which was proposed some time ago for teachers in schools? The Building scheme is one for encouraging members to build houses by granting the money requisite for the building to the tenants who pay back the sum by instalments. Most of the houses are at the agricultural settlements at Whitefield, Sausmond and Duckworth. These settlements have hardly existed long enough yet for any judgment to be passed upon them. According to the report they are progressing favourably, and we think it is only fair that they should be allowed a longer trial before they are condemned, as has already been done by some who claim to have examined them. We do not pretend to know enough about them to give any opinion, but we certainly think that the idea is a good one if it can be carried out, and time alone can decide this. The journal of the Association "The Eastern Guardian" is now to be printed at a press started by the Association. The report before us has been printed at this press and is a very fair specimen of printers' work. We are sorry to notice that the Balance Sheet of the Association is not so favourable as one would wish to see it. The income for the year was only Rs. 2,642-11-3 while the expenditure on management alone was Rs. 3,513-10-5. All the other expenditure is reckoned as capital, which seems a somewhat doubtful step.

All who know anything of the state of the poor Eurasians in Madras must heartily desire every success to the work of the Association, and must feel grateful to those who take upon themselves the laborious duties connected with this work.

SCIENCE JOTTINGS.

The decomposition of the supposed element Didymium into two different substances must be looked on as a most important step. The decomposition was effected by Dr. C. A. Von. Welsbach by ordinary chemical methods. The names proposed for the two new substances are "praseo-

dymium" and "neodymium." It will be specially interesting to learn the results of the spectroscopic examination of these new metals, for the absorption spectrum of didymium is a very remarkable one. Speaking of the spectra as seen with a powerful spectroscope Bunsen says :—

"The differences thus observed in the absorption spectra of different didymium compounds cannot, in our complete ignorance of any general theory for the absorption of light in media, be connected with any other phenomena. They remind one of the slight gradual alteration in pitch which the notes from a vibrating elastic rod undergo when the rod is weighted, or of the change of tone which an organ-pipe exhibits when the tube is lengthened."

The opening address in Section G (Mechanical Science) was delivered by Mr. B. Baker; the subject was metal bridges. It is well know that many railway bridges are really not safe and that there is great divergence of opinion as to the actual strength required. It is easy for an engineer to design a structure which has to support any required load permanently, but when the load is alternately put on and taken off the case is quite different. In fact a girder will not bear the reiterated application of a third of the weight which it could bear permanently without breaking. Again the Engineer must take into account the frequency of the applications, and Mr. Baker asserts that there are hundreds of railway bridges which can safely bear twenty trains per day which would break down very quickly under twenty trains per hour. We have the same phenomena in locomotive crank-axles and the propeller shafts of ocean steamers. While the engines are at work these pieces of metal are subjected to continuously alternating tension and compression, and though the amount is small compared with the breaking strain, experiment has shown that when repeated about one hundred million times it will cause fracture as surely as a sharp bending to an angle repeated only about ten times.

The great nebula in Andromeda (31 Messier) which is notable as one of the few nebulae visible to the naked eye has recently attracted the attention of astronomers by the sudden appearance in it of a new star or stellar nucleus. This star was first seen between August 13th and 22nd by the Baroness de Podmaniczky, with a comet seeker of only 3½ inches aperture, as a very small star visible in full moonlight. It was independently observed at Dorpat, by Dr. Hartwig, as a star of the 7th magnitude on August 31st, and a few days after it was seen by many observers.

Two possible explanations at once suggest themselves; the one that it is a variable star like that which flashed out so brilliantly in Corona in 1866, in the line of sight of the nebula, the other that it is a real condensation of the nebula—the birth of a new world. The weight of

opinion seems now to be in favour of the former of these two explanations, which is supposed to be supported by the spectroscopic observations of Dr. Huggins and others. The spectrum is continuous but contains faint bright lines, of which Dr. Huggins believes there are five between D and *b*. This indicates the existence of a solid or liquid (or very dense gaseous) incandescent mass *plus* an incandescent gaseous atmosphere at a somewhat higher temperature. But this is, in itself, by no means sufficient to prove that it is not a star formed by a condensation of the matter of the nebula, for such a condensation would be accompanied by a development of heat great enough to render a large portion of the matter gaseous. At the same time the star is evidently variable, for while it was of the 7th magnitude on August 31st its magnitude does not now exceed 9·5.

Many astronomers are of opinion that there is no connection between the star and the nebula but that the two are far distant from each other though in the same direction. If that be so it is a curious fact that there are several other similar cases on record. There is a small nebula in Taurus discovered by Hind in 1852 which was seen by many observers, and finally missed by Prof. D'Arrest in October 1861. This nebula had a small variable star on its N. W. border and sometimes both objects were visible together, at other times only one of them and most frequently neither. Another case is that of η Argûs in the centre of the great southern nebula. This star is usually only of the 8th magnitude but at long intervals of time it becomes so bright as almost to rival Sirius. It was at a maximum in 1838 and again in 1852 but has continued small ever since. 80 Messier is a cluster of minute stars in Scorpio which appears only as a nebula unless observed with high magnifying power. In this a star of the 6th magnitude suddenly appeared in 1860 almost obliterating the nebula. It was positively not visible on May 9th and was first seen by Dr. Auvers at Königsburg on May 21st. It was discovered independently by N. R. Pogson, then at Hartwell, on May 28th, and disappeared entirely by the middle of June.

About 200 stars are known to be variable in magnitude in more or less regular periods, yet there are but six temporary stars on record which have only once shone with extraordinary brilliancy. These are (1) Gemma's nova in Cassiopea in 1572, which equalled Venus at her brightest. (2) Brunowske's nova of 1604, often wrongly called Kepler's nova, which appeared in the constellation Ophiuchus and equalled the brightness of Jupiter in opposition. (3) Anthelm's nova of 1670 in the constellation of Vulpecula, which attained the 3rd magnitude. (4) Hind's nova of 1848, of the 4th magnitude in Ophiuchus. (5) Pogson's nova of 1863, of the 9th magnitude in Scorpio. (6) Birmingham's nova of 1866,

of the 2nd magnitude in Corona Borealis. Of these six only the last remains visible.

The following positions may be of use to those of our readers who possess telescopes.

	R. A., 1885.			P. D., 1885.	
	h.	*m.*	*s.*	°	′
η Argûs	10	40	36	149	5
τ Tauri	4	15	17	70	44
31 Messier	0	36	31	49	18
80 Messier	16	27	10	105	57

The Aberdeen meeting of the British Association seems to have been a great success in every respect. In all the sections there was a large number of papers, some of them of very considerable importance, though perhaps none of them dealt with any special novelty. One of the most important features of the meeting was the prearranged discussions in Sections A and B on the Kinetic theory of matter, on Atoms and on Electrolysis. The lectures to working men were delivered by Professor W. G. Adams on the Electric Light and Atmospheric Absorption, Mr. H. B. Dixon on Explosions and Mr. John Murray on Deep Sea Research. The excursions, which always form a feature of the meeting, were by no means neglected, and Aberdeen proved itself to be an admirable centre from which to make interesting visits. The total number of persons who visited the meeting was 2,203. Grants to the extent of £ 1,195 were voted for various scientific purposes.

In opening the Geographical Section, General Walker gave a particularly interesting account of the Great Trigonometrical Survey of India. The survey was begun, at the close of last century by Major Lambton. He commenced by measuring a base line and a small meridional arc near Madras. His chief instruments were a steel measuring chain, a great theodolite and a zenith sector. The chain and zenith sector had been sent from England with Lord Macartney's embassy to the Emperor of China, but as he would not accept them they were brought to India. The theodolite, too, had a history having been captured on its way out by a French frigate and landed at Mauritius, from which place it was sent on to Madras by the chivalrous French Governor, De Caen, with a complimentary letter to the Governor of Madras. Lambton at first met with but little encouragement but he pushed on the work with great vigour and at last his merits were recognized and Captain Everest and Dr. Voysey were added to his staff. At the same time the survey was withdrawn from the supervision of the local government and became "The Great Trigonometrical Survey of India" under the supreme government. This was in 1818. After Lambton's death, Everest took charge of the work. One of his first steps was to obtain better instruments, which would enable the work to be carried on with an accuracy sufficient for geodetic as

well as for geographical purposes. He also changed the plan of triangulation and introduced the system, which his successors adhered to, known as the gridiron system. Everest retired in 1843 and was succeeded by Waugh, who, while carrying out the triangulation vigorously also devoted considerable attention to the general topography of India which had been previously rather neglected. He retired in 1861 and was succeeded by General Walker under whom the last chain of the principal triangulation was completed in 1882.

The degree of accuracy and precision attained in the survey is, General Walker says, such as "has been reached by few and surpassed by none of the great national surveys carried out in other parts of the world, and which leaves nothing to be desired even for the requirements of geodosy." In angular measurements the theoretical probable error averages about a quarter of a second, while in linear measurement the error does not exceed the two millionth part of any distance, or say three inches in one hundred miles. And this accuracy has been attained in spite of many disadvantages of climate and surroundings which made it necessary to push the surveys through almost impenetrable forests and deadly jungles which claimed more victims than many a well-fought battle.

The conclusions at which Dr. Huggins has arrived from an extended study of the Corona were communicated in a paper read by Prof. Stokes, and are as follows.—

The evidence seems to be conclusive that the Corona which comes into view at a total eclipse corresponds to an objective reality of some kind existing about the sun. It is difficult to explain satisfactorily (1) the observed and photographed spectra which vary at different parts of the Corona; (2) the visibility of the planets Venus and Mercury as dark bodies when near the sun; (3) the peculiar and especially the filamentous structure seen in photographs of the Corona; (4) the close agreement of photographs taken at different times during an eclipse, and especially between photographs taken during the same eclipse at places many hundred miles apart. The Corona is not a true solar atmosphere. It must consist of a fog in which the particles are incandescent and do not form a continuous atmosphere. The matter of the Corona is supplied, not by comet tails, but by the sun. Allied to the Corona are some of the appearances in comet-heads; and both are now attributed to electrical disturbances, and especially to a repulsive force acting from the sun, probably electrical, which varies as the surface, and not like gravity, as the mass. Such a force can easily master the force of gravity; and, as we see in the tails of comets, blow away this thin kind of matter to enormous distances in the very teeth of gravity. Such a force would imply that the sun's surface possesses permanently an electrical potential of the same name as the matter ejected. This explains all peculiarities, and is the same as the theory of comet-tails expounded by Professor Stokes at Aberdeen in November, 1883.

Mr. Albert Günther writes to *Nature* giving a brief account of the "Hume Collection of Asiatic Birds" which Mr. A. O. Hume recently handed over to the trustees of the British Museum and which has now safely arrived in England. The collection contains 400 skins of mammals, 63,000 skins of birds, 300 nests and 18,500 eggs. Perhaps a better idea of its magnitude will be got from the fact that it was transported from Simla to London in 82 cases most of which had a capacity of 30 cubic feet. Mr. Hume has been engaged for many years in forming this collection and at times he had as many as one hundred observers and collectors working with him in different parts of the country. A number of expeditions under his own leadership or that of his able former curator Mr. Davidson, were fitted out, which collected specimens in Scinde, Coorg, Manipur, the Malayan Peninsula, Tennasserim and the Andaman and Nicobar Islands. He also obtained by purchase or donation the Mandelli collection from Sikkim and Tibet, Brook's beautiful series from North Western and Central India, Adam's Sambhur birds, Bingham's collections from Delhi and Tenuasserim and Scully's collection from Turkestan. Mr. Hume intended to write an account of the Birds of the British Asian empire, but this project has never been carried out owing to his having lost, by theft, most of the manuscript materials which he had prepared for this and the catalogue of his collection. The collection is supposed to contain about 2,000 different species with an average of thirty specimens of each, these having been chosen so as to represent the range and the variation of colour according to age, season or locality of each species.

C. M. S.

RECENT PERIODICAL LITERATURE.

Apart altogether from the merits of the controversy almost any attack which brings Cardinal Newman into the field will be welcome to most readers of the *Contemporary Review*. The present article, entitled "*The Development of religious Error*" has been called forth by the able and critical article of Dr. Fairbairn in the May number, in which he criticised generally Dr. Newman's position, animadverting especially on his conception of the Reason. It is on this point that Dr. Newman joins issue with his opponent and the attack has given him the opportunity of filling up "a few of the *lacunae* to be found in a chapter of the 'Apologia.'" According to Fairbairn, Dr. Newman holds that there is "latent atheism in the nature and especially in the reason, of man," and the burden of the reply consists in showing that the former has altogether mistaken the meaning of the word 'Reason' in Cardinal Newman's writings. After a definition in which he regards it as the faculty of Reasoning, as simply an instrument, he passes on to show from quotations his consistent employment of the word as so defined. He practically admits, however, that his use of it in the "Apologia" is misleading and to the elucidation and illustration of this point the larger part of the article is devoted. The article is worthy of perusal as throwing light on Cardinal Newman's

opinion as to the relation of Reason and Faith.

Professor Stokes contributes an interesting sketch of John Nelson Darby. Without entering into details he exhibits the influence this remarkable man wielded at a great religious crisis, and explains briefly the origin of his followers,—in their final shape now known as the Plymouth Brethren. The originators of the sect, as is well known, were Groves and Bellett, but very early in the history of the movement, the powerful influence of young Darby was brought to bear. A curate in the Church of England, he was disgusted at the excessive Erastianism of the Church in the early years of the present century. "In his opinion they had lost all sense of what a Church is and were desirous of reducing it to a department of the civil service." Brought into contact with Groves he some little time after gave up his clerical position. Before this step, however, he had come under the sway of Irving whose prophetical doctrines became from that time a prominent part of the system of Darby's followers. More interesting, perhaps, than the influence of Irving on Darby, is the influence of Darby himself on Francis William Newman, the brother of the Cardinal and one to whom the present sceptical movement is largely due.

"Into the magic circle of that influence Newman was now introduced, and to it he at once yielded himself……………He taught Newman to reject all human creeds, all articles of faith, all councils and synods, as being mere devices of Satan to introduce divisions among true Christians…………Newman yielded himself completely to this teaching. He dared not question. Darby's personal influence was like that of Athanasius, Cyril, Hildebrand. It swept all obstacles from its path. Newman bowed before it, enrolled himself among his followers, and introduced Darby to Oxford in the year 1830, where he exercised for a time a tremendous influence."

Newman threw himself with all his energy into the movement. He set out on a missionary enterprise in imitation of St. Paul. "But yet Newman had not found rest. His Oxford training had taught him Dean Aldrich's logic, and logic kept him in a state of perpetual suspense." He, following out his own and Darby's principles of Biblical interpretation, came to the conclusion that Christ was a secondary deity. He appealed to Darby and was told that his view was rejected by the whole Church. "And then Newman to his horror discovered that Darby was just as bad as any of the dogmatic churches which he had rejected, for when hard pressed he followed their example, and fell back from the simple Word of God interpreted by the individual Christian conscience, upon the decisions and decrees and authority of fallible men. And the end—pathetically told as it is by Newman—was not far off; for the vision of a pure Biblical Christianity had faded away from before his eyes, and nothing remained for him now but to go out all alone into the barren and dry land of scepticism."

The subsequent history of the movement of which he was at one time the soul, divided and redivided as it is into sects, has sadly falsified the intention and hopes of its originators, who intended it as a union for all believers. To this sectarianism and to the crushing of the rights of the individual conscience, Darby himself in his later years largely contributed.

Other articles of interest are "*Land Reformers*" by the Duke of Argyle, and "*Mr. Gladstone in Norway*" by the graceful and popular writer of "*The Sunbeam*," Lady Brassey.

Blackwood has an interesting account of Competitive Examinations in China, where the system, developing so rapidly in India, is seen in perfection. The writer first describes the famed Examination Hall in Pekin, where once in three years students who have taken degrees at the great Examinations in their provincial cities, "assemble to pass the higher standard, which admits them to the much coveted rank of Tsin-Sze *i.e.* advanced scholars."

It appears to be almost beyond description dismally dreary and dilapidated. From the following account of it, Madras students will recognise without difficulty the superiority of the Chinese Examination room as a veritable Hall of Torture.

"At its best it seems specially designed for discomfort, but as examinations are held here only triennially the place is allowed between whiles to fall into utter decay, and a fine crop of nettles and coarse weeds, and a multitude of broken water jars, give the crowning touch of

dreariness to the whole place . . . . The name 'Hall' is altogether misleading. It is simply a very large walled enclosure in the centre of which stands the house where lodge the ten examiners and the two Imperial examiners. With the exception of the broad central road, the whole remaining space is filled with rows and rows of tiny cells, each about three feet square. Each row has its distinctive name and each cell is numbered. The cells have no doors, so that the whole front is open and special officers are always on the watch to prevent any sort of communication between the men. Other watchmen are posted on the central building and on towers at the corners of the walls, to see that no one from outside attempts to assist those within."

The examination lasts for six days, during which time the candidate remains a close prisoner in his narrow cell, which is so small that a stout man finds it almost impossible to turn round in it. Government officials bring all the food and tea which the unhappy victim is allowed to get, and his only rest at night consists in leaning against the cold wall. Before entering the competition he is of course carefully searched, lest *by chance* any notes or "small edition of Confucius" may have become entangled with his garments. He may bring ink and brushes, but at the last moment he has to purchase, at an exorbitant price, paper which has been officially supplied and stamped. The handwriting of the competitor is an important item, and there are six different styles of writing any one of which he may choose.

Competition is a passion in China. It is the one road to official promotion, and consequently men are found to return year after year till they succeed or finally break down. It is not an uncommon thing to see grey-bearded students of from seventy to eighty years taking their place in these dismal cells. "Such perseverance is at least sure of honorary recognition by the Emperor, who bestows a special title on men who have vainly continued their literary efforts to the age of fourscore years." In one province a granite monument is raised in honour of a competitor of 83 years who had taken the highest degree, (Han-tin, or Doctor of Laws) the inscription on it telling that his son had gained the same distinction three years previously.

The strain of the examination—which is almost entirely a strain on the memory of a most hurtful character—is often too much for the strength of the ambitious students, and occasionally one is found dead in his cell from the effects of it. "In which case, a hole is broken in the outer wall, and the corpse is thrust out; for a stringent regulation prohibits opening the gate while the men are in their cells, and traditional custom must be maintained in the presence of death itself."

But if the students suffer, so do the examiners. Condemned to go through 8,000 of the most dreary papers that ever burned the light out of an examiner's eyes—"with no ambition to gratify, and with the certainty of causing grievous disappointment to upwards of 7,900 students" many of them break down entirely. "Several examiners of the highest rank have at different times been seized with paralysis in the course of the examinations entirely in consequence of the prolonged strain."

As soon as the school boy has mastered the "Thousand Character Classic" and the "Book of Odes," he is handed over to more advanced tutors, and made to attend University lectures on the works of Mencius and other sages. Then he must pass two local examinations. Having passed these he is enrolled for the first of the great national examinations, which are held twice every three years, and which entitle to a degree answering to the Oxford or Cambridge B. A.

To this examination none but free-born subjects are admitted; children of the police, of boatmen, of play-actors and slaves are excluded. The possession of first degree gives a desirable social position to its holder. He is exempt from corporal punishment, which seems to be no small advantage in China. Six thousand candidates appear for it in one province, though it is known that only 60 can pass at a time.

The next degree is the Keu-jin, or "elevated man," which answers to our M. A. Failure in this examination sometimes subjects the luckless candidate to the forfeiture of the lower degree which he had previously

taken. Success on the other hand is richly honoured also. When the student returns home he is met by the Magistrates—presents are showered on him—rolls of perfumed paper are sent to him that he may write a few words and his honourable autograph—more presents come—his name is inscribed on a monumental board—and his parents receive public thanks for having given birth to such a talented son.

There is still a higher examination, that for the Tsin-Sze, or "advanced scholar," before the final and highest possible literary degree, the Han-lin or literary "Chancellor." This is held in the Imperial Palace and the Emperior presides. The examiner who is found favouring a competitor or taking a bribe is ignominiously put to death. No higher honour can be bestowed by earth or heaven than that to which this degree of Han-lin entitles the successful candidates, viz, an invitation to the Imperial dinner table!

The first paper in the *Nineteenth Century* is an article by Mr. Shaw Lefevre on the land question. The article is well worth a perusal, coming as it does from the pen of one of the Captains of the Liberal party, a supporter of the Irish bill, and an authority on the agricultural questions which are now being discussed in England. The object of the present movement is first of all to obtain an alteration in the system of entail and primogeniture, under which such enormous estates have passed into the hands of a few families, and secondly to reconstitute that class of yeomen proprietors, which in former times was called the stand-by of England and the bulwork of her liberties. This class has now become almost extinct, mainly as Mr. Lefevre thinks, owing to the deprivation of grazing rights by the enclosing the commons. In England however, the circumstances are different from those which existed in Ireland. In the latter country the land had been mainly reclaimed from the bog and improved by the farmers themselves, and it was necessary therefore to take the value of these improvements into consideration. In England, on the other hand, the improvements have been chiefly carried out by the proprietors. Bearing this in mind a bill has been laid before Parliament, called the yeoman and small hoidings act, and which has as its supporters Mr. Jesse Collings, Mr. Robert Reid and Mr. Broadhurst. This bill contemplates first of all the establishment of a local authority which is ultimately to take the place of the present landed proprietor. To this local authority the Government will advance the money required at $3\frac{1}{2}$ per cent, the interest charged to the intending purchasers of farms being one half per cent. in excess of that amount. Mr. Lefevre says:

"Passing by these, certain conditions and disabilities with respect to the letting alienation and transfer of such holdings however, and noticing merely that the proposal seems to aim at the municipalisation of land, by placing the local authority in the position of ultimate landlord, let us examine its financial bearing. Let us suppose a holding of 100 acres rented at 30s. per acre, or 150*l.* per annum, to be the subject of a transaction under the bill. The purchase-money for this at the ordinary rate of sale of land in England would be not less than thirty times the rental, or 4,500*l.* Of this the local authority would advance 3,000*l.*, and the tenant purchaser must produce the remaining 1,500*l.* Supposing the State to lend to the local authority at the rate of three and a half per cent., the tenant purchaser would be called upon to pay four per cent. to the local authority, or 120*l.* in the shape of interest; he would also have to repay by instalments spread over a term of years the sum of 750*l.* Compared then with his previous position of tenant, the purchaser would have to pay down the sum of 1,500*l.*, and to pay to the local authority an annual sum about equal to his previous rent for a term of years, and after that time to be reduced to a perpetual quit-rent of 90*l.* per annum."

Mr. Lefevre very rightly remarks that these terms do not appear attractive, and it is to be doubted whether they will tempt purchasers. His suggestion to leave the matter to private enterprize supported by special legislation is worth considering.

"To create by such means one yeoman owner of 100 acres in each one of the rural parishes in England and Scotland would involve an advance from the State of more than 50,000,000*l.*, and for this one-fortieth part only of the cultivated land would be dealt with. To produce any considerable effect the loans from the State must be of very great amount, lead-

ing to an enormous increase of the National Debt, and probably to a rise in the rate of its interest. Might it not be the better course to stimulate such transactions through private agencies? Under a simple and inexpensive system of land transfer with registration of titles and registered mortgages, there can be little doubt that money would be advanced freely on mortgage of small freeholds at a less rate of interest than four per cent., without the conditions and disabilities to which the land would be subject under this scheme."

Another portion of the bill proposes to give to local authorities full power to acquire land for the purpose of letting to labourers as allotment gardens not exceeding one acre, and it also empowers them to let land for public pasture and to make regulations for the agistment of cattle, and he quotes the case of a small colony of miners in Cornwall who have reclaimed a moor which they have brought to a high state of cultivation in small allotments, on which they maintain cattle of a superior character, in fact nearly double the average of the rest of Cornwall. Mr. Lefevre's article is further valuable as showing that he is by no means prepared to go so far as Mr. Chamberlain in his measures of agricultural reform. At present there seems to be so wide a distance between the radicals on one side and the more temperate liberals on the other that it is difficult to see when the day will come that they can be covered by one umbrella, however large.

Dr. Johnson's criticism on the novels of Richardson as compared with those of Fielding, furnishes Mr. Traill with a text for a very interesting paper on the "*Novel of Manners.*" The oracular Doctor's criticism was as follows.

"'Sir, there is all the difference in the world between characters of nature and characters of manners, and *there* is the difference between the characters of Richardson and those of Fielding. Characters of manners are very entertaining, but they are to be understood by a more superficial observer than characters of nature, where a man must dive into the recesses of the human heart.' By way of further illustrating his meaning the Doctor went on to remark that there was as great a difference between these two writers as between 'a man who knew how a watch was made and a man who could tell the hour by looking on a dial-plate.'"

There are perhaps few men of the present day who would feel inclined to endorse Dr. Johnson's remark. To the reader of the present century Richardson's characters are far less interesting than those of Fielding There is so much of manners and so much of exaggerated sentiment that the nature of the characters is often effectually disguised. In Fielding, however, although the times of which he writes are changed, and the habits and manners, compared to those of the present day are coarse and unrefined, there is that touch of nature which makes them always interesting for readers of all ages and periods. About Richardson there is an inseperable flavour of the full bottomed wig and diamond shoe buckles, and his heroines declaim sentiment in powder and patches or weep discreetly over rouged cheeks. Fielding's characters are always men and women; their feelings are those of men and women of the present day, and they are perfectly natural in their emotions and their pleasures. It may be true that Richardson dives deeply into the recesses of the human heart, and shows all its different workings, but it is a question whether there is so much to be gained from so deep a research. No writer can know intimately the working of more than one heart, and that is his own. Every student of human nature can, however, judge of the effects produced, or to use Dr. Johnson's simile can tell the hour by looking at the dial. Writers who follow Richardson's system, will be liable to make the works of their clocks all of one model although the hour shown on the dial of each may be different. Where the workings differ from those with which he is acquainted, they will be in danger of being unreal and unnatural, because he proceeds more from guess work than from actual knowledge, and it is therefore possible that the results will be in discordance with the alleged motive springs of action. With Fielding's characters, however, this can never be the case. They present a complete and natural picture, and we see them act, and hear them speak in the same way as we see the men and women act and speak with whom we mix in every day life, without en-

quiring about of the inner workings of their hearts. The old axiom of *velut in speculum* applies thoroughly to Fielding's novels, in which every day life is held up to a mirror. This is not the care with Richardson, because there can be no reflection of what does not really exist. Fielding's scenes are facts; Richardson's sentiment and emotion are only possibilities.

We agree with Mr. Traill in placing Jane Austen in a much higher rank as a novelist than Richardson. Miss Austen, perhaps, combines more of the facts of nature, together with the emotion and sentiment of Richardson than any other novelist. She needs no long paragraphs of letter press to describe her characters, and no soliloquies to account for their motives of action. Each character speaks for itself and acts consistently. We are not shown the motive springs—the wheels and the levers of the watch—but, given the circumstances, we can expect with tolerable certainty what the character will do, in the same way as we are able in daily life to anticipate with more or less correctness what those persons will do with whom we are intimately acquainted. No one had a truer or more generous appreciation of Miss Austen's talent than Sir Walter Scott, whose abilities were of a totally different description. His mind was that of a poet, and his pictures a mixture of imagination and fact. His scenery and his description and some few of his characters, are taken from nature, but his heroes and heroines and the rest of the figures that people his canvass are due entirely to his imagniation. Take for instance the Bride of Lammermoor. Nothing could be more natural than the picture of the half ruined castle and its old custodian Caleb Balderstone; but the Master of Ravenswood, Lucy and the whole subsequent tragedy is a weird and almost unnatural story. The characters seems to belong to a world not our own. We are impressed and awed—I had almost said frightened—but scarcely touched by human feelings. Scott himself acknowledges this in a passage quoted by Mr. Traill:

"Read again, and for the third time at least, Miss Austen's finely written novel of *Pride and Prejudice*. That young lady had a talent for describing the involvements and feelings and characters of ordinary life which is to me the most wonderful I ever met with. The big bow-wow strain I can do myself like any now going; but the exquisite touch which renders ordinary commonplace things and characters interesting from the truth of the description and the sentiment is denied to me. What a pity such a gifted creature died so early!"

Mr. Traill's paper is, as we said before, a most suggestive and interesting one, though it will scarcely be appreciated by the readers or the writers of the trash which now issues in such numbers from the press.

The Scarcity of Gold leads Mr. Frewin into a discussion of the much debated question of the depreciation of silver. Some of his facts are interesting but we are scarcely prepared to follow him in some of his deductions. It certainly does seem to be a *reductio ad absurdum* to attribute the present, state of depression to the spots in the sun, but this is what Mr. Fewin does:

"Acting upon a climate such as ours which has been rather aptly described as 'samples,' the effect of sun spots cannot be fairly traced; but Mr. A. Schuster has pointed out in *Nature* that the years of good vintages on the Continent are also the years of the minimum sun spots. It is, however, in the great countries of the East, in India and in China, that the results of these phenomena can be best observed. There not only is the climate less variable, but the great mass of the native population is dependant upon the vegetable productions of the soil; and, too, it is just those very countries which in exchange for their cotton, their rice, and their wheat are the largest customers for the manufactured commodities of the Western World. Hence it happens that when the harvests of the paddy-fields of India fail, millions of Asiatics, who are wont to exchange rice, wheat, or the raw material of cotton for the manufactured products of the Manchester looms, are unable to effect their usual purchases. Thus results scarcity of raw material, followed by a diminished demand for finished goods, and then our manufacturers commence to be alarmed by the falling off of their trade to the East. In each little coterie the position is discussed; the contagion spreads, the omens point to hard times in other trades and other countries, and the result is a temporary contraction of credit and confidence. In this way to a small material cause of

depression is added a subjective panic, which obtains for the time over the whole civilised world. Such, in Professor Jevons's opinion, are the result of 'spots on the Sun'; and the periodicity of the depressions, which he traces back to the commencement of the last century, gives strong support to this theory. If, then, we may consider that the present crisis originated with these solar phenomena in 1878, and is perhaps destined to continue until renewed by maximum spots in 1888, the portents are indeed gloomy enough. But meanwhile are there not reasons for the present collapse of industry which admit of more popular recognition and remedy? What are the symptoms? An abundance of commodities, an excessively low range of all prices, but such a general inability to buy as results actually in diminished consumption. Here, then, are the evidences, not of the familiar decennial depression accompanied by scarcity and high prices, but on the other hand of a price crisis, denoting a contraction of the currency; the strange spectacle of a world starving in the midst of plenty!"

In discussing the effect of exports from India upon the silver question, it seems to us that Mr. Frewin is confusing cause with effect. It may be true that, whilst exports from England to the gold producing countries is in excess of the imports, the reverse is the case with regard to the silver consuming countries. It is also probable that as long as this depreciation of silver continues this state of things will exist and possibly increase, but it seems to us that this condition must eventually bring about its own remedy and if exports of raw produce such as wheat, &c., could be enormously increased in this country the result would be a flow of silver towards India and therefore a rise in its value at home. In Mr. Frewin's opinion the only hope for the future lies either in the discovery of new gold mines or else in the development of China. What he says on this point is interesting, though we fear the day which will see the realization of his wishes is still far distant:

"Silver at present is to the financial world what the 'Eastern Question' is to the political world. It would be curious if a comparatively unkown Oriental country was destined to restore its value to silver, and to turn the tide of Russian aggression.

The French have recently learned that the one thing needful to arouse national strength in China is national disaster, and that in discipline and courage the Mongolian, if well officered, is a foe worthy of the Gaul. If we are to accept the Chinese statement of their population, they have four hundred millions of inhabitants—about one-third of the entire population of the world—the 'pressure on space' being some 230 to the square mile. The late General Gordon believed that the inevitable overflow of China was destined to destroy our Western civilisations. In every case it would seem that a nation that can throw millions of warriors into the field who are efficient on rations of rice and water, may be trusted to slice away Russia's eastern frontier with every increase of their national sentiment and their national ambition. Whether it is safe to arouse this sentiment is an interesting political problem; but as we have entered into commercial relations with China and taught her to build railways, it is now too late to go back; and if, as has been recently stated by more than one writer in the *Times*, an era of railroad development in China is at hand, such an absorption of silver would take place as would no doubt drive the price of the silver ounce up to sixty pence by 'leaps and bounds,' and would, now that we are at last alive to the importance of the stability of the 'per of exchange'; bring bi-metalism and the ratio of 1 to 15½ within the province of a monetary convention. For China is a silver using country; the old Mexican dollar is a recognised standard of value; and to buy land and labour for construction purposes for a system of rail-roads so gigantic, would clear the Western world both of surplus silver and steel rails. Surplus, I say! Why a population of four hundred millions needing a rail-road equipment, and with it a trade expansion, could absorb twelve shillings per head with ease; and an absorption of even two shillings per head would result in the actual *appreciation* of silver in terms of gold. But it would not be wise to await China's action in this direction."

Professor Max Müllers articles on the *Lesson of Jupiter* is certain to prove of general interest. It commences as follows:—

"If I were asked what I consider the most important discovery which has been made during the nineteenth century with respect to the ancient history of mankind, I should answer by the following short line:

Sanskrit DYAUSH-PITAR=Greek ΖΕΥΣ ΠΑΤΗΡ = Latin JUPITER = Old Norse TYR.

Think what this equation implies! It implies not only that our own ancestors and the ancestors of Homer and Cicero spoke the same language as the people of India—this is a discovery which, however incredible it sounded at first, has long ceased to cause any surprise—but it implies and proves that they all had once the same faith, and worshiped for a time the same supreme deity under exactly the same name—a name which meant Heaven-Father."

QUERIES.

C. J. *Can you kindly tell me the age of the oldest extant manuscript of the Rig-Veda, or any part of it? What is its age as compared with the oldest extant manuscript copy of the New Testament or part of the New Testament? Where shall I find an accurate account of early copies of Sanskrit works?*

Max Müller in his lecture on the *Vedas*, published in Volume First of his *Chips from a German Workshop*, says with regard to MSS. of the *Rig-Veda*, "All our MSS. are modern and very modern. Few Sanskrit MSS. are more than four or five hundred years old". In the Preface to his edition of the *Rig-Veda*, he gives an account of the MSS. made use of by him in editing the work. From that account we learn that the oldest MS. to which he had access was a MS. in Dr. Mill's collection, now belonging to the Bodleian Library. It contains all the eight *Ashtakas* (ogdoads) of the *Rig-Veda*. Of these *Ashtakas*, the seventh and the eighth are dated Samvat 1672 (A. D. 1615). We have looked through the three volumes of *Notices of Sanskrit MSS.*, by Rajendralala Mitra, LL.D., published at intervals from 1870 to 1876; the volume entitled *Records of Ancient Sanskrit Literature in India*, by A. E. Gough, B.A., published in 1878; also the volume entitled *Lists of Sanskrit Manuscripts in Southern India*, by Dr. Oppert, published in 1880. The oldest MS. of the *Rig-Veda* that we have found noticed in any of these volumes is the one numbered 1669 in Dr. Oppert's volume, and described by him as belonging to Krishnabhatta Srauti, Bhavani, Coimbatore District. Its age is stated at 600 years. With respect to that point, however, we find Dr. Oppert saying in his Preface, "The age of the MSS. mentioned in the lists has been communicated by the Pandits, and their statements have not been altered, even where evidently incorrect." Six hundred years is, therefore, the probable age of the oldest extant MS. of the *Rig-Veda* that we have found mention of, so far as our research has extended. Now the oldest extant MSS. of the New Testament are two, which are of the same age, *viz.* the *Codex Sinaiticus and the Codex Vaticanus (B.)* Their date is the Fourth century A. D.

In answer to the last part of the Query we would refer our correspondent to the three works mentioned above; also to some half dozen other works, which give an account of Sanskrit MSS. in Oude, North West Provinces, Central Provinces, Gujarat, &c., the Palace at Tanjore, the Library of the Asiatic Society of Bengal, the Library of the Maharaja of Bikaner, the Library of the Maharaja of Mysore, the Bibliotheque Imperiale. All the above-mentioned works are to be found in the Library of the Madras Literary Society.

We may add that, since writing the above, we have ascertained from Dr. Oppert, the learned Professor of Sanskrit in the Presidency College, that his belief is, that the oldest MS. of the *Rig-Veda* is not more than a few centuries old.

K. SESHA AIYAR.

(1) *Do the Laws of Association embrace all the intellectual operations?*

Certainly not. The laws of association simply mean the uniformities according to which past experiences are revived in idea. Now there must be a capacity to revive past experiences in idea, and that surely is an intellectual capacity which is not association. But besides that, the original experiences involve operations of the intellect that are not association, *viz.* sense of difference and sense of

agreement. The laws of association do not, therefore embrace all the intellectual operations. But what we suppose our correspondent wishes us to discuss is the doctrine of Associational Psychologists, *viz* that all the so-called intellectual faculties, such as perception, attention, abstraction, conception, &c., are products of association. That is to say, these so-called faculties are nothing but the primordial intellectual elements, *sense of difference, sense of resemblance, retentiveness*, combined with one another by association and so modified by the combination as that in their operation upon the raw material of sensation they produce results which they could not produce singly. As an illustration of his theory and also a test of its soundness, take Perception. At first we have no such faculty, it is alleged. We are only susceptible of sensation. Now, as an ultimate fact, our sensations occur in groups. A group of sensations is a number of sensations, so related to one another as that when one or more are actually present, the others are potentially present, and may be experienced at pleasure. The members of the group become so linked together by association as that when one or more is actually experienced the rest that are not actually experienced are called up in idea. Thus every actual sensation comes to be attended by a background of potential sensation. These potential sensations are nothing but an anticipation of actual sensations. They are therefore subjective; and the actual sensations are of course subjective. Thus all is as yet subjective, and there is no perception, which is objective apprehension. According to J. S. Mill the first step towards our sensations being objectified, or converted into perception, is attributing permanence to the group. This is done by first recognising the permanence of the potential sensations. His words virtually are. "My present sensations are fugitive; the possibilities on the contrary are permanent. When my actual sensations cease to be felt they are thought of as lapsing into permanent possibilities. Thus the whole group acquires the character of permanence, and, as permanent, is thought of as existing out of consciousness."

Now it seems to us that there is a "missing link" here. What we cannot see is, any reason why permanence should be attributed to our potential sensations. A potential sensation means simply *an expected sensation*, as such it is in the mind and is purely subjective. When it ceases to be expected it ceases to exist in any shape or form. Thus there is nothing permanent about potential sensations any more than actual, and no discoverable reason why permanence should be attributed to them. To suppose therefore that we do attribute permanence to them, in the way that Mr. Mill supposes we do, is to posit an effect without a cause.

Dr. Bain explains the matter differently, amongst the sensations constituting a group the most important are muscular sensations, such as *resistance*. It is the peculiarity of these sensations that they at once suggest objectivity. This is followed up by attributing to them an existence out of consciousness, or an existence when not felt. Then by association this completely objective character is transferred to the rest of the group, and the whole group is thought of as a thing in itself, *i.e*, becomes a perception. Now our criticism of this must be: If the objectivity suggested by muscular sensation amounts to existence out of consciousness, then perception is an ultimate fact and is not resolvable into association. If it does not, then Bain's explanation, so far as we can see, contains no reason for our passing from objectivity as a mere peculiarity of some sensations, to objectivity as existence out of consciousness.

On the whole then we are obliged to come to the conclusion that, so far as has yet been shown, perception is an ultimate faculty and is not resolvable.

(2.) *Can the Laws of Association be explained from the unity of the ego?*

Our reply to this is in the affirmative; and we would add that association is by us inconceivable apart from the *unity* and *identity* of the ego—its unity at each moment, and the identity of the ego of the present with the ego of the past. For unless on the former supposition, *viz.* the

unity of the ego of the present moment, we do not see how simultaneous experiences could be linked together by association, for in that case the simultaneous experiences would belong to different egos. Similarly, unless the ego of the present were identical with the ego of the past, we entirely fail to see how association could link together the past experience with the present, so that the former could be revived in idea by the latter. For in that case there would be no past experience at all, seeing that no ego would have more than a momentary existence.

(3.) *Has Dr. Bain succeeded in proving that the localization of our bodily feelings is an acquired perception?*

Bain's hypothesis is that, at first, we feel our sensations nowhere, and that our afterwards localising them is entirely the effect of association. Now we do not think it can be said that he has proved this hypothesis. The proof or disproof of such a hypothesis is no easy matter. We know that so far back as we can remember we have localized our sensations. But how our sensations were felt by us prior to that date we have no direct knowledge. Nor are the inferences drawn from the observed behaviour of infants very conclusive. It may be true, as we have no doubt it is, that a young child does not direct its hand to the place where a fly tickles it or a pin pricks it. That however does not prove that it feels the sensation nowhere. It may only prove that the child has not yet mapped out the surface of its body in its mind; or that it has not yet acquired such control over its voluntary power as to perform purposive movements. In any case it can hardly prove that localisation of sensation is entirely the work of association. Dr. Carpenter in his *Mental Physiology*, (p. 149,) says:—"The first stage in the mental operation excited by a sense impression is the localisation of the sensation; and this is clearly an automatic action, in regard to which it is impossible to say with certainty whether it is primary or secondary, a congenital intuition or an acquired instinct." "Dr. Porter, in his *Human Intellect* says: "The relation of place (to our sensations) is at first very indefinitely apprehended; indeed it may not be attended to at all; but there must be furnished in the original experiences of the soul the means of discerning such a relation, provided the attention is directed to the sensation. It is imposible to believe that a pain in the teeth or a pain in the head should not be known apart in place from a pain in the foot." It is well known that, when the stump of a leg which has been amputated is touched, the person feels the sensation in an imaginary toe. He feels as if he still had his toes and as if one of them were touched. This plainly is an illusion. But what light, if any, does it throw on the question before us? Taine in his *Intelligence* seems to hold that it proves that localisation of sensation is purely a matter of experience. We think it merely proves that we do as a matter of fact refer our sensations to the peripheral ends of the sensory nerves, but whether this reference is an intuitive or an acquired perception it does not decide.

It seems to us that if we are to regard the localization of sensation as an acquired power, we must drop the supposition that it is acquired by the individual in the few months that elapse before the infant begins to show that it feels its sensations in some part of its body, and must adopt the hypothesis of evolution, *viz*, that the power was acquired during the course of the evolution of the animal series, and that it is now an inherited instinct.

4. *Has Sir W. Hamilton succeeded in reconciling the two apparently contradictory intuitions of Free-will and Causation?*

Hamilton's statement of the difficulty and his proposed solution of it are as follows: Free-will means that volition is a free cause, *i. e.* a cause which is not also an effect—an absolute or unconditioned cause. Apart from the testimony of consciousness, we are led to believe this from the fact that moral responsibility implies freedom. We are unable, however, to conceive how the will can be free. We are unable to conceive a cause which is not also an effect of a prior cause. On the other hand we are equally unable speculatively to justify the doctrine of determinism, for that

would imply an infinite series of causes to account for any particular volition. This is equally unthinkable with an absolute commencement. We are thus in the predicament of being unable to think either of two alternatives, and yet of being obliged to believe one of them, on the ground that, being mutual contradictories, the one or the other of them must be true. But the predicament is saved from being an irrational one by Hamilton's doctrine of the two kinds of inconceivables. A thing may be negatively, or positively inconceivable. In the former case, the inconceivability is due to an impotence of thought. We are simply unable to conceive it. In the latter case the inconceivability is due to a potence of thought. We cannot conceive it, because it is self-contradictory. Now a negative inconceivability need not be untrue. Nor because it is inconceivable need its opposite be true. To apply this, then, to the question before us. We cannot think anything to happen except as the effect of a prior cause. We cannot therefore conceive of a free volition. As this, however, may be a negative inconceivable, it is quite possible that it may be the fact, and if there is reason otherwise to think that it is true, we are warranted in accepting it to the rejection of the other horn of the dilemma.

As to the value of this solution of the difficulty, opinions differ. Two psychologists of the highest mark, but of very different schools, Spencer and Martineau, have accepted the principle on which Hamilton's solution is based, *viz.* the law of the conditioned. The former, however, rejects free-will and therefore, we may infer, disapproves of Hamilton's solution. The latter finds no such antinomy involved in free-will as Hamilton finds, and therefore rejects his solution as superfluous. So far from thinking that free-will is inconceivable, he holds that it is just the consciousness of our freedom in willing, *i.e.*, that our will is a first cause, that becomes to us the very type of causation everywhere. In this we are inclined to agree with Dr. Martineau.

CORRESPONDENCE.

CRUELTY TO ANIMALS.

To the Editor,

Christian College Magazine.

Sir,

Under the above title the native press is waging a humane war against the doctrine of Vivisection and branding its advocates as those who needlessly, uselessly and cruelly, sacrifice animal life.

It would be well for such to weigh their invectives and wait for wiser heads to show the futility and immorality of such experiments before they expose their ignorance and vanity to a knowing public.

Who would not join the outcry against such atrocities as those of Alfort and Lyons when a vast amount of unwarranted and gratuitous cruelty to horses was practised, and in fact against all such operations as only contribute manual dexterity in Surgery, a result equally attainable from the dead animal? But your humane native press not satisfied with denouncing inhumanity must launch a wholesale prohibitary measure against all experiments on living animals for medical purposes, even when they indirectly relieve human suffering or prolong human life.

The Science of Medicine is pre-eminently experimental and if it is to advance must do so by experimental methods applied to animals or man. New drugs must be discovered, new methods of treatment adopted, new operations performed. These experiments on the dead organism merely give manual dexterity, therefore they must be performed on the living body. The question is whether it shall be on man or beast.

From the first we instinctively revolt and the only alternative is to perform them on animal life and

secure the boon of life, and health, and the happiness which is bound up in them.

Sir Lyon Playfair, whose speech before the House of Commons in April, 1883 was an admirable defence of Vivisection, gives several instances of Martyr Scientists who risked and lost their own lives in quest of remedies by experimenting on themselves, and in each case the same results could have been obtained by the sacrifice, painless and with despatch, of a few rabbits.

Such experimentation on animal life under certain circumstances and with due restrictions is not only justifiable but positively dutiful. Such restrictions were admirably stated by the Biological committee of the British Association in 1871 as follows;

"1. No experiment which can be performed under the influence of an anaesthetic shall be performed without it.

2. No painful experiment is justifiable merely to illustrate a fact or law already demonstrated.

3. Whenever a painful experiment is necessary for the discovery of a new truth every effort shall be used to insure success and reduce suffering to a minimum.

4. In Veterinary practice Vivisection to attain manual dexterity is unjustifiable."

Such a code as this, revised as occasion may demand, will provide against abuse of the privilege and yet allow all liberty for its legitimate use.

It is universally admitted that man may destroy animals for food and to supply him with other necessaries and luxuries of life, and some even go a step farther seeing no impropriety or immorality in field sports, trapping, shooting and fishing. And yet in all these cases of admittedly legitimate destruction of animal life the infliction of pain is indispensable. Sometimes, it is true, the death blow is instantaneous and pain fleeting, but in the majority of cases there is prolonged and painful torture. Let those who shed tears of moral indignation over the subjects of Vivisection shed a few for the scores of wounded birds, broken limbed animals, or agonizing fish, that in river and jungle are suffering from inflictions far more painful and are dying deaths far more lingering than the Vivisectors' laboratory ever witnessed. If food and sport are sufficient apology why not the relief of human suffering and the prolongation of human life?

But it is alleged that Vivisection is needless, useless, and immoral.

Needless, for a corpse is as useful as a living body—useless, for no important result has ever been achieved by it—immoral, for the duty of sympathy for the suffering and the right of the living to continue to live until life be forfeited precludes its rightness.

As to the first charge we say a corpse will not answer. What knowledge of functional action can be attained if the pulse be still, the heart silent and the circulation stopped? As to the second an appeal to fact will be found amply convincing. The achievements of Vivisection, despite the assertions of these humane pedagogues, have been marvellous, and he who under a pretence of affected piety shuts his eyes to these, but displays his own ignorance and perverts the truth which says regarding man "Let them have dominion over the fish of the sea and over the fowl of the air and over the cattle and every creeping thing."

These achievements embrace every department of Medical Science—materia medica, surgery, and practice. The department of Materia Medica is debtor to Vivisection for the introduction of Lily of the Valley in heart disease, yellow Jasmine in diseases of the nervous system, Chloral Hydrate, the great sleep producer, Caffeine for headache, Calabar bean for diseases of the eye, the use of Iodoform and the hypodermic method of injection in Surgery, and the substitution of piscidia for Opium—all these the product of Vivisection in 25 years.

The department of Surgery has a greater obligation still resting upon it. Among the injuries known to Surgery perhaps none are more difficult of treatment than gunshot wounds. A seemingly petty external aperture may conceal fatal perforation of the abdominal contents.

The treatment laid down in medical text-books for these is purely conservative—treating symptoms as they arise. A little over a year ago a few

bold spirits were led to advocate the opening of the abdomen and repair of the injuries and a course of experiments on dogs, which were etherized then shot, has proved its practicability. The importance of this discovery, in times of war particularly, will at once be evident when we reflect that only one-tenth of such cases recover by the old method.

Vivisection has taught us that the spleen may be removed, part of the stomach cut out for cancer, the bladder dissected, and the entire gall bladder be removed, with comparative safety.

The peritonæum is no longer avoided by knife and needle, and a succession of brilliant experiments on female animals have reduced the percentage of mortality among women after ovariotomy to three per cent.

Not less surprising are the results of those experiments made by Dr. Ferrier of London who has mapped out the human brain with such accuracy that, given certain symptoms, we can prognosticate tumor or abscess and locate them. These results, for the most part impossible of attainment by the most minute anatomical research, are the legitimate fruit of Vivisection.

In the realm of Medical practice Koch, Pasteur, Klein, Wood, Sternberg and others have revolutionized preexisting diagnoses.

Dr. H. C. Wood's accurate experiments on the effect of heat on animals, to discover the nature and effects of sun-stroke have established the treatment by reduction of bodily temperature both for this particular fever and other forms of ordinary fever.

Dr. Formad and others enquiring into the nature of diphtheria have attributed it to microscopic forms of life; Koch announced in 1881 "bacillus tuberculosis" as the cause of consumption, and later the "comma bacillus" to which he ascribes Cholera that dreaded disease. In November 1884 M. Freire of Rio Janeiro was reported to the Paris Academy as having proved the possibility of immunity from yellow fever by vaccination.

There are yet many fields untraversed. How to restore to life persons apparently drowned—why chloroform sometimes kills, and how to restore its victims—the sure antidote for cholera and that other great boon for which India could afford a large reward—how to cure snake bite—are problems for the solution of which Vivisection alone holds the key.

In India alone it is estimated that twenty thousand human beings die annually of snake bite; but how shall the antidote be found until the disease is known—and how shall the disease be revealed except by experiment on the victims or some animal substitute.

A Missionary in Burmah found some years ago an antidote to the poison of the "brown viper" by experimenting on dogs, and by applying it in the case of a native helper at the point of death restored him and this led at least two thousand Karens to embrace Christianity.

The Cobra Venom has been shown by recent experiments to contain two poisons each of which has been studied and now it remains to find the antidote. Who will raise an outcry against the infliction of pain or even death on a few animals to reduce the annual mortality of the snake-bitten sufferers.

But one of the most recent and splendid results of vivisection, important both to animals and man, is the modification if not total banishment of Hydrophobia by vaccination.

Vivisection is thus proving itself humane to animals as well as to man and demonstrating the fact that in seeking the amelioration of such evils as cattle plague, swine plague, chicken-cholera, and the like, it pays both financially and humanely.

Then, too, very erroneous opinions prevail regarding the amount of suffering endured by these animals under the Vivisectionist's knife.

Some seem to think that Vivisection means the deliberate carving of an animal inch by inch until life is extinct. This is so far from true that Professor Gerald Yes estimates from the actual reports of Vivisectionists in England (Fortnightly Review 1882) that in one hundred experiments there are seventy five absolutely painless, twenty as painful as vaccination, four as painful as the healing of a wound, and one as painful as a surgical operation.

From these facts it will be seen how far this great outcry of the

native press is justified, and how absurd it is, on the basis of a passing sentiment, to attack a method of research which opens such a wealth of benefit to the lower animals and man.

One charge yet remains to be answered, namely, that Vivisection is immoral. At first sight this question appears to be one whose solution must be relegated to the domain of casuistry. The conflict is between the duties of feeling and those of intelligence. The scientist owes it to himself and to his profession to cultivate and develope science. On the other hand he owes it to his conscience that he must not needlessly inflict suffering. Shall he sacrifice pity to science or science to pity? But another factor here enters to help our decision. The interests of humanity are bound up with the interests of science and the right to perform vivisections then becomes only a special form of that general right which God has given us, to use the animal world for our benefit, while sparing them all useless suffering.

In conclusion we say that were it possible to calculate the millions of years added to the totality of human life—were it possible to pass in one long procession the thousands to whom Vivisection has been as the Lethean stream causing them to forget their maladies—even its bitterest opponents would choke back their invectives and hail the new found prize.

T. Edward Inglis.

THE TRUE STATE OF THE LOCAL BRAHMA SAMAJ.

Sir,

In kindly noticing the present condition and work of Mr. M. Butchiah Pantulu Garu, you had unfortunately, for want of true information, made several incorrect statements about the local Brahma Samaj. And some of your contemporaries naturally took up the subject and echoed your statements, in their columns. Therefore, with a view to disabuse the minds of the misinformed public, the Managing Committee to the Southern India Brahma Samaj have thought fit to give out the truth, and have desired me to send this to you.

The first incorrect statement you made lies in the remark that Mr. M. Butchiah Pantulu's retirement "to his native village" would "almost inevitably lead to the breaking up of the Samaj;" by which you would seem to regard Mr. M. Butchiah Pantulu and the local Brahma Samaj to be almost one and the same body. But we beg leave to say that the introduction, about the beginning of this year, of a thorough constitution into the management of our affairs, has placed the Samaj on a basis far surer and deeper than the quicksand foundation of the exertions of a single individual; while the inauguration of a Prayer House (*Brahmopasana Mandir*) of our own, has rendered it impossible (at least as far as human ken can perceive) that the Samaj should ever cease to be. From the beginning of this year, Mr. M. Butchiah Pantulu has been holding the really honorary office of Vice President of the Samaj; and the amount of his work for the Samaj has not been, to any extent whatever, different from that of any other office-bearer or important worker. Therefore, it is nothing but a bare fact to say that the Samaj does not hang by the thin film of a single individual; and that it would no more have collapsed by Mr. M. Butchiah Pantulu's retirement than by that of any other chief member.

The second incorrect statement unfortunately made by you, is that "the whole sum required for the carrying on of the work" has "for the last twelve months" "been given by Babu Devendra Nath Tagore." That Maharishi Devendra Nath Tagore has been helping Mr. M. Butchiah Pantulu is a solid fact; but that that help ever went to the up-keep of the Samaj is a pure fiction. Mr. Pantulu has been getting that help solely and entirely for his maintenance and for that of his family; and *not a single pie* of the money thus being received, ever went to the help of the Samaj, which, not unlike all other religious institutions, entirely depends for its up-keep upon the humble mites contributed by all its members and sympathisers. The Samaj never had anything whatever to do with the help that the Maharishi has been granting to Mr. M. Butchiah Pantulu; for it has always been a private affair.

The third incorrect statement which we are under the painful necessity of referring to, is the note that appeard in the last number of your *Magazine,* wherein Mr. M. Butchiah Pantulu's Journal was noticed. The *Hindu Reformer*, we beg to say, is entirely the private property of its conductor. It can be called "the organ of the Madras Branch of the Brahmo Samaj" only on the elastic principle that anything not against us is for us. There is, as you may know, a Telugu Weekly, called the *Anthra Prakasika;* which, speaking on the same principle, can also be called the "Organ" of the local Brahma Samaj; for it is owned and conducted by a Brahmo, and speaks of nought but what is, in our opinion, for the good of the country and, therefore, proximately or remotely helpful to the aim and mission of the Brahma Samaj. That the Journal has been setting "the funds of the Samaj right" is utterly groundless; to its very core it is a pure fiction. As to whether the Journal has been increasing the public interest taken in the Samaj work, opinions must differ very widely; and what ours is on the point may be fairly gathered from what we have already said above. Moreover, we are altogether surprised by your words, "we are glad to learn," &c. Who this curious informant is, we know not; but this much we know for certain, that the person either goes to his imagination for facts, or is quite at antipodes with others in his notions of truth and falsehood.

Therefore, we will most emphatically state that the position and the influence of the local Brahma Samaj, whatever they may be, have certainly not been on the decline of late; and that the institution does not, and will probably never hereafter, depend upon the exertions or the charity of a single person.

In conclusion, we beg leave to say, that our intention in writing this to you, is to speak out the truth, and to guard against the probability of the Samaj being lowered in the estimation of its well-wishers, by these false reports.

Hoping you will be pleased to publish this in the November number of the *Magazine.*

I am, Sir,
Yours obediently,
E. Sama Rao,
Ag. Secretary, Southern India Brahma Samaj.

T. R. Soondram Pillay,
Chairman of the Managing Committee Meeting.

97, Anna Pillay Street,
Black Town, Madras,
The 22nd of Oct., 1885.

[We regret very much having been asked to publish the above letter though coming officially from the Secretary and Chairman we could not refuse to do so. We admit that we were not strictly accurate in describing *The Hindu Reformer* as the organ of the Madras Branch of the Brahma Samaj, but in other respects we believe that what we have written is substantially true. It is practically admitted by the writers of the letter that up to the end of 1884 the Society did depend entirely on the exertions of Mr. Butchiah Pantulu. If we are not mistaken it was by his personal efforts that the sum necessary for the erection of the Prayer House was obtained and that the Society has been kept together for the last seven years. We are glad to learn that the Samaj has now been placed "on a basis far surer and deeper than the quicksand foundation of the exertions of a single individual" but we would, in all kindness, warn the members that far more harm is likely to be caused by internal disputes than by attacks from without. The letter which we print seems to show at least a want of cordiality in the relations between the members of the present Managing Committee and their former leaders. Into such matters we cannot enter and we hope that nothing which we have written has in any way tended to produce friction between those who ought to be working together for the good of their country. We may add that our favourable opinion of *The Hindu Reformer* is not in any way affected by the question of whether it is or is not the organ of the Samaj.—Editor *M. C. C. Magazine.*]